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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

LARGEST NET PAID CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA

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FIGHT RELIGION IN NORTH YORK SCHOOLS

ONTARIO JEWRY HAILS PREMIER LESLIE FROST

C. J. C. Commends New Govt. Move For Fair Housing

(By the CJN reporter)

The Province of Ontario has moved to outlaw racial and religious discrimination in housing. Premier Leslie M. Frost announced in the Ontario legislature that the Fair Accommodation Practices Act will be expanded to cover multiple dwellings of more than six units. Essentially the new clause will affect apartment houses.

FIRST IN CANADA

The extension of the Fair Accommodation Practices Act comes ten years and one month after Canada's first major piece of anti-discrimination legislation was announced — the Ontario Fair Employment Practices Act which was introduced to the legislature in January 1951.

The new legislation is the first such law in Canada — making it unlawful to discriminate in housing rental and is believed to be among the first such laws on the continent. Hitherto most USA legislation in this field has dealt with housing that receives a subvention from public funds.

(The Canadian Jewish Congress immediately hailed Premier Frost's progressive initiative in an official statement).

MENTIONS "MULTI-RACIAL" CANADA

Introducing the bill in the Ontario house, Premier Frost referred to the American Civil War whose centenary occurs this year, mentioned the multi-coloured races of the Commonwealth, and the historic bi-racial partnership of Canada. He reviewed with satisfaction his government's record in its legislative and educational achievements in this area of human relations. In his remarks he explained his government's motivation in at this time establishing the limit at six dwelling units.

"CONGRESS" WELCOMES MOVE

The following is a statement issued on behalf of the Canadian Jewish Congress, Central Region, by Mr. M. W. Gasner, regional chairman, and Mr. S. M. Harris, chairman, community relations committee:

"The Canadian Jewish Congress welcomes the announcement by Premier Leslie M. Frost that his government has amended the Fair Accommodation Practices Act to include provisions against racial and religious discrimination in housing. The Canadian Jewish Congress, on behalf of the Ontario Jewish community and in concert with labour, church and other civic groups, has sought this legislation since 1956 when it first became clear that the existing Fair Accommodation Practices law did not embrace this area of human rights.

PRAISE GOVERNMENT

We commend the Ontario government on this move towards a higher concept of human and social relations and greet it as part of the structure of such legislation that has been built up in the last number of years. It is notworthy that in the past Ontario has pioneered with such legislation and other provinces and jurisdictions in the country have followed its example.

DECADE OF PROGRESS

"It is interesting, incidentally, that this bill was announced almost to the month of the 10th Anniversary of the Fair Employment Practices Act which was introduced into the Ontario house in January of 1951 and was the first major piece of legislation in this field in Canada (without in any way minimizing previous Ontario legislation). The ensuring ten years has been a decade of progress in which we all can and do take pride".

CONGRATULATED FOR FAIR ACT

PREMIER LESLIE M. FROST

Congress, E. E. A. Will Reopen Education Issue

By SERETTA STEIN (CJN Staff Reporter)

The drive towards a reasonable solution of the religious education in North York public schools has been greatly advanced as a result of the February 13th meeting of North York Board of Education", Mrs. Doris Dodds, president of the Ethical Education Association, told the Canadian Jewish News.

The Canadian Jewish Congress, which presented a remarkable brief to the Board, on behalf of the Jewish community, was joined by two other important organizations: the Ethical Education Association and the Unitarian congregation. All three organizations demanded that the North York Board of Education in the interests of education and more particularly the children in its care, seek from the Minister of Education, exemption as provided, from the teaching of religious education in all the public schools of the Township".

SURE PEOPLE WILL ACT

At present, there is a pilot project in effect in 5 Township schools with large Jewish student populations, where questionaries are sent to parents asking whether they wish their children to take religious instruction, and where such classes are scheduled for the last period of the school day, — at 3:30 p.m.

Despite the fact that the Board voted against automatically extending this program to all Township schools, Mrs. Dodds is of the opinion that the Board's handling of the question has aroused many more people to take vigorous, positive action in the matter.

ONE VOTE MAJORITY

The motion made by school trustee Mr. Saul Cowan that the questionaire procedure and 3:30 instruction period be automatically extended to all 73 schools in the Township, was defeated 4 to 3. Those voting for Mr. Cowan's motion included Trustees, Mrs. Dorothy Bishop, Mr. Ray Hoag and Mr. Cowan. The remaining four trustees Mrs. Isobel Walker, Mrs. Julia Pierce, Mrs. Sybil Darnell and Mr. Robert Stanbury voted against the motion.

"WILL NEVER STOP"

"What the Board did," said Mrs. Dodds, "was to vote down a fair and just compromise which would have satisfied all parents. This has made it necessary now for us to undertake a systematic program of taking delegations of parents from ALL schools to Dr. Minkler, Director of Education in North York, requesting exemption for each school separately. The wrath of a great many parents has been aroused and we will not stop until every school board in Metropolitan Toronto has been presented with a brief requesting exemption. Once one school has been granted exemption, this activates parents in other schools, and we already have a long list of parents who want their schools exempted from religious instruction during school hours."

SCHOOLS WITH EXEMPTIONS

In the brief submitted by the Canadian Jewish Congress, it was pointed out it is in no way going against the regulations set out by the Ontario Act, for a School Board to ask for exemption. There are now 30 School Boards in Ontario which have exemption — all completely within the regulations.

A study of the historical background of the whole question of religious education reveals that the relevant Statute in the Public Schools Act of 1858 which states

(continued on page 10)

New Terror In Morocco; More Arrests

RABAT (JCNS) — At least four Jews are said to have been arrested by the Moroccan police for distributing tracts in the mellahs (Ghettoes) of Meknes and Fez. In Meknes three Jews were arrested, reportedly while they were pasting some of the tracts on the mellah walls. A fourth was arrested in Fez and found to be in possession of a bundle of tracts.

The tract was widely distributed in Meknes and Rabat on February 7, as reported previously. It appeared later in Fez, Casablanca, Marrakesh and Kenitra. In most cases it was slipped into letter boxes. In a few cases it was found by police pasted up on walls.

The tract, which appealed to Jews to observe two minutes' silence in memory of the 41 Moroccan Jews who died in the Pisces yacht disaster last month, had the immediate effect of increasing the anxiety and fear of the Jewish population at large.

HITS "ZIONISTS"

Many people to whom the JCNS correspondent spoke confessed that their first reaction on finding the tract in their letter boxes was to burn it. They felt it was phoney.

The suspicion was based on the fact that, seven days after the Pisces disaster, most Jewish communities had already mourned the 41 Jewish refugees in the course of discreet services in synagogues, when two-minutes' silence was observed.

The Arabic press reported the appearance of the tracts which were discribed as "Zionist propaganda," but made no comment except to add that several people had been arrested as a consequence.

The pro-Government daily "Al-Alam" in an editorial published last Friday referred again to the Zionists and their agents, describing them as "spies" who should be arraigned before military tribunals for being in the pay of a foreign power (Israel).

"TOOL OF IMPERIALISTS"

This comment was linked to the fact that three Moroccans and a French citizen from Algeria were arrested, and two Frenchmen expelled, allegedly for spying for the French Army.

The discovery of this spy ring and the announcement that the arrested persons will be tried by a military court, led "Al-Alam" to declare that the State Security Department "must intensify its efforts to protect the country against agents of the French Army and Israel."

"The gangs of Jews who distribute tracts are still working for Israel and its allies, because the State of Israel is a mere tool used by the Imperialist Powers in the Middle East and Africa....", said the paper.

BEATEN UP BY MOROCCAN POLICE

RABAT (JCNS) — Among the many Jews arrested in Fez for reading the tracts about the Pisces disaster, were M. Andre Niddam a teacher at the "Oum El Banin" Girls' School, and M. Ruimy, an accountant. Both were beaten up by the police.

Several people have said they saw the men being beaten up and reported that they had cuts and bruises on their faces.

A third Jew, M. Moise Hamou, who was detained but later released, was also severely beaten up. He had facial bruises and cut eyebrows.

BRANDEIS PRESIDENT SPARKS UJA DRIVE

STRESSES SACRIFICE

Dr. Abram L. Sachar, president of Brandeis University in Waltham, Mass. addressed a United Jewish Appeal leadership group last week at the home of campaign chairman Max Tanenbaum.

HOLD OPEN GATES

Recently returned from Israel, Dr. Sachar discussed the state's struggle for economic independence:

"Few people realize," he said, "that Israel would have one of the highest standards of living in the world today were it not for the generous policy of accepting immigrants regardless of age, education, health or financial circumstances. We are not fully appreciative of the sacrifices that are necessary for the people of Israel to hold open the gates to all comers."

HEADS NON-SECTARIAN UNIVERSITY

Dr. Sachar is a distinguished scholar and educator. During his tenure as its first president, the non-sectarian Brandeis University has grown into a major educational institution and is the first corporate contribution of the Jewish community of the United States to American higher education. He holds honorary degrees from nine universities including the degree of Doctor of Humanities from Illinois Wesleyan University in tribute to the impact he made on Christian students who were influenced by his courses in "Personality in History" and Books that Changed our Thinking."

ANNOUNCES INCREASE IN PLEDGES

Dr. Sachar has been very active in Jewish affairs across the continent and was one of the founders of the Hillel Movement now established on over 200 campuses in the United States and

(continued on page 10)

DR. ABRAM L. SACHAR

Commentary — By M. J. Nurenberger

INQUISITION AND EDUCATION

"... Who shall ascend into the hill of the Lord?
"... He, that had clean hands and a pure heart..."
(Psalm XXIV)

No matter how the problem of religion in the public schools will be solved, one feature of the debate will certainly benefit the public. People will continue to discuss the question of religion as a factor in education.

* * *

During this debate, one opponent of religious education in public schools apologized for opposing the teaching of one particular religion while, at the same time, admitted the general pedagogic value of religion from the ethical point of view. Another statement relates that those opposed to the present program of religious education do not wish to upset "a hallowed and long established tradition."

* * *

I do not agree with any of these apologetics. First of all, religion should never be taught in lieu of ethics. Religion should be taught only by people who believe in it, who believe in its divine origin, to the children of people who share in this faith. It is unethical to dethrone religion from its sacred pedestal and turn it into an instrument for some particular use. Furthermore there is nothing wrong in fighting a tradition even if it is "hallowed," provided one believes it to be wrong. The history of human progress is the history of changing or eliminating traditions.

* * *

Judaism remained a religion of the few. It did not become a "successful religion." Why? Because it rejected the enforcement of the tenets of the faith by physical or "moral" means. It believes that matters between man and God must remain between man and God, and are no concern of society. Thus inquisition was always alien to the spirit of Judaism. Inquisition at all times depends upon the power of the inquisitor. Hence any form of coercion in the realm of religion is inquisition. For the inquisitor makes use of the maximum power in his possession.

* * *

It is absolutely false and historically wrong to believe that adherence to and propagation of a certain religious dogma strengthens the ethical values of society or that a man professing to be religious is necessarily more ethical than his non-professing neighbour.

It would be presumptuous of me to claim that I am more ethical than Bertrand Russell or Albert Einstein. I never believed in Christian morals, Jewish morals or Hindu morals. There is one morality, one set of ethics for one humanity. The pre-requisite for its flourishing is not the enforcement of any religious system but the old-fashioned, fin de siècle, liberal view that, in matters of spirit, the majority should never impose its views upon a minority. The opposite means inquisition.

Russia Agrees To Publish In Yiddish

YIDDISH MAGAZINE FOR MOSCOW

LONDON (JCNS) — The new Yiddish magazine "The Soviet Homeland," which is shortly to be published in Moscow, will have a first print of about 25,000 copies and will be printed by the State Publishing House. It is to appear at least six times a year and is expected to be devoted primarily to publishing essays and poems by Jewish authors who despite the existing ban on Yiddish continue to write in that language.

It is known that there are today nearly one hundred Yiddish writers in the Soviet Union. Interviewed in Moscow last year by the Foreign Editor of The Jewish Chronicle, Mr. Aaron Vergelis who will be the editor of the magazine, admitted that "no less than 70 Yiddish-writing members" are grouped in the Soviet Union of Writers. In fact, he claimed to be the spokesman of such a group and in recent months has appeared in that capacity on several occasions.

In all probability the new Yiddish magazine will be a continuation of a publication under a similar name which appeared in Moscow in 1947. It was a short-lived affair, only about half a dozen numbers having been published before it was ruthlessly closed down in the autumn of 1948.

Significantly, Mr. Vergelis, who belongs to the younger generation of Yiddish poets and is the product of Soviet realism, was one of its ten-member editorial board. This included Itzik Pfeffer and Leiv Kvitko, both of whom were shot in 1952, and the late Samuel Halkin, who after many years of imprisonment died in Moscow a few months ago.

Like the publication which was closed down in 1948, the new Yiddish magazine is to appear under the auspices of the Union of Soviet Writers.

VATICAN WILL TALK ONLY WITH TORAH LEADERS

ROME, (JCNS) — Vatican authorities have stated here that should talks with Jewish leaders be decided on, they would only wish to meet those most competent to speak on the Torah and the Jewish religion.

According to information given here to a leading rabbi by Vatican officials, Dr. Nahum Goldmann — who had talks with a Vatican Cardinal last November — was not given a definite answer to either of his requests. Dr. Goldmann had asked about the possibility of Jewish participation in the forthcoming Ecumenical Congress, so that they could ask for prayers harmful to Jews to be deleted from the Catholic liturgy. Dr. Goldmann had also asked whether Catholic schools could include in their curriculum some instruction that would put Jews in a more, "positive light".

INTERNAL CHURCH MATTER

The Vatican officials did not refuse Dr. Goldmann's requests, but did not give him a positive answer either.

In the course of his talks at the Vatican, the rabbi was asked whether either Dr. Goldmann or the President of various American Jewish organisations (who have also had talks in the Vatican) spoke in the name of the Jewish people. The rabbi replied that since the time of the Sanhedrin, there was no one person in a position to speak in the name of the Jewish people. Every one expressed only the opinion of the group or congregation with which he was associated.

In reply, the Vatican authorities said that in their opinion the Pope was certainly aware that it was not the Jews who had crucified Christ, and that no negative opinions about the Jews should be put before the public or students. But the whole problem was an internal Church matter. Should it be thought necessary to take advice from Jewish representatives the Vatican would take it only from experts in the Jewish law and religion.

ISRAELI STUDENTS DEMONSTRATE AGAINST B. G.

TEL AVIV, (JCNS) — Nearly 400 students demonstrated in Jerusalem in protest against Lavon's liquidation by Mapai. They carried banners with the slogans: "Ben-Gurion to Sde Boker. Take Dayan and Peres with you. We will not accept leaders with elastic consciences. We will not give power to Dayan and Peres, etc."

The students marched through the main streets of Jerusalem, on a route allocated to them by the police. They passed in complete order until the final stage, when they tried to reach the Knesset building. There they were stopped by a strong police force, and were called on to disperse. When they refused, the police made several charges and some students were slightly injured.

Five were arrested and later released on bail.

RUMANIAN CHIEF RABBI CANDIDATE IN ELECTION

LONDON — (W.J.A.)—According to a broadcast in Yiddish from Radio Bucharest Dr. Moshe Rosen, the Chief Rabbi of the Rumanian People's Republic, has been nominated a candidate in the forthcoming Parliamentary election.

APPEAL TO GOVERNMENT

PARIS, (JCNS) — The "Conseil Representatif des Juifs de France" (CRIF), on which most French Jewish Organizations are represented, at its meeting last week passed a resolution expressing its anxiety regarding the fate of the Moroccan Jewish Community.

The resolution called upon the Moroccan Government to respect the entity of the Jewish Community and the fundamental freedom of its citizens, in conformity with the United Nations Charter to which Morocco was a signatory.

Eleventh commandment at entrance of Indianapolis synagogue

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THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO

Religion In Our Public Schools

THE BATTLE CONTINUES

Last week the North York Board of Education again decided, by a majority vote, to continue the system of teaching the Protestant religion in public schools - against the wishes of parents.

Is the issue settled, - definitely?

How can it be? Can a vote of one prevent parents from continuing the struggle for exemption from teaching religion in the public schools?

THE ISSUES: VERY CLEAR

From a brief submitted to the North York Board of Education by Sydney M. Harris, of The Canadian Jewish Congress:

MAJORITY vs. MINORITY

● " . . .A good deal is said about the rights of the majority.

The rule of the majority in a democracy certainly applies to the kind of issue which can be decided by a plebiscite -- matters of municipal government, matters of the franchise and the full range of public and political life. It cannot as easily be applied to matters of the spirit. **Here** the principle of majority rule cannot be applied in any absolute manner. Moreover, it is doubtful as to where the majority stands on this issue

While we are dealing with the subject of the majority and, having pointed out that even now the majority ofthe population do not stand united on this question (in fact it is pertinent to remind you that in a Canada-wide Gallup Poll taken a few years ago, more than half of the persons polled of non-Catholic religion indicated that they felt religion should **not** be taught in the schools), we should pause for a moment to contemplate another implication of rule by majority in this area of human relations.

It is quite within the realm of possibility that within a comparatively short period, perhaps a generation or two, the majority in this area may be composed quite differently than at present with respect to religious denomination.

If it is maintained now that the majority must rule in these spiritual matters, then Boards of Education must remain ready to concede this principle in the future no matter what element is in the majority. . .

AGAINST STATE INTERFERENCE

● "What about the child whose parents do not send him to a religious school?" is a question asked by those who think the solution is to use the public school to reach them. This is a problem all churches have to face. We face it ourselves in the Jewish community with parents - a lessening minority fortunately -- who do not send their children to Jewish religious school. This is a challenge which we gladly accept and we make use of whatever resources we can command to correct it. We do not look to the government for coercive assistance but welcome the test it offers to our powers of influence and persuasion in what is after all a voluntary community. It should be borne in mind that acceptance of any form of religious belief is a voluntary act. Parents exercise this voluntary right for their children as indeed they do for many other choices, such as the kind of school they attend, the recreation they take and many other choices. Dare the state interfere?

● In the last century, if you will recall history, it was primarily the churches - that is to say those commonly known as free churches who gave leadership in preventing the intrusion into public education of religion. They knew how precious was the concept of religious freedom, and they properly estimated the threat that was posed by official sponsorship of one sect or faith above others.

TEACHING OR INDOCTRINATION

● "Certain spokesmen sometimes maintain that religion cannot be kept out of the school system for to ignore it would be to imply that religion is of no consequence in our society. We do not for a moment hold with the idea that religion is taboo in the public school setting. Religion is a constant and abiding factor in the historic, cultural and moral development of nations. It is certainly a basic element in the study of geography, history, literature and other social studies. Children cannot begin to understand the complexity of the world about them without knowing something about the existence and influence of religious beliefs and it would be absurd, if not destructive, to advocate the removal of religion from classroom mention or consideration. This, of course, is not what we advocate. We do not oppose the presence of religion as an objective factor in the learning process. We do oppose the teaching of one religion, particularly as it is prescribed in Ontario, by way of indoctrinating children in the particular tenets of a variety of Protestant Christianity.

● Sometimes the advocates of religious classes, rather naively, ask how one can possibly object to Bible reading. The Jewish community does not have to be exhorted on the value and inspiration of the Holy Scriptures for reasons that should be clear. However, what is being done in schools of Ontario and perforce in North York in the name of religious education, cannot by any stretch of the imagination be called merely Bible reading.

"INACTIVE RELIGION"

● "Sectarian religious teaching in the public schools can appeal to those who are religiously inactive, who believe that religion of some vague kind is in general "a good thing" and who want to pass off to the public schools whatever obligation they may feel in regard to their child's religious instruction since they themselves will not accept this obligation. It should not appeal to those who take religion seriously and who want to see their religious principles flourish and become guideposts in their children's daily life"

. . .

No comment.

ISRAEL'S WISE DECISION

Reliable reports from Paris indicate that the Israeli Government has refused to deliver important quantities of arms and ammunition to both Congo Governments of Elizabethville and Leopoldville.

Agents working for these two governments have been trying for some time to purchase considerable quantities of Israeli "Uzi" sub-machine guns. Contacts were established between these agents and Israelis living in France, Germany, Belgium and other European countries, but negotiations failed.

In fact, it was stated, the Israeli authorities had no intention of furnishing arms to the Congo in order not to hurt the feelings of neutral Afro-Asian countries and to keep out of the new East-West conflict.

COURAGE AND RELIGIOUS LAW

A British theologian, Sir Ifor Evans, Provost of University College, London, is to be congratulated on his exceptionally thought-provoking address to the annual meeting of the Council of Christians and Jews.

Speaking on "The Magnitude of Intolerance," he called for an equally world-wide humanitarian programme to meet the challenge.

"No one faith, no one religion," he declared, "can achieve the work of universal salvage, for which there is very little time."

He rightly indicated those in any one community - Christian, or Jewish, or any other - "who seek the satisfaction of their own exclusive perfection rather than the welfare of mankind as a whole."

This observation applies with equal force to those in the Jewish community who seem so exclusively concerned with their own particularist interests that they even overlook the common ties which should unite them with those of their fellow-Jews who do not share their religious position.

An orthodox Jewish philosopher in England, Dr. Chaim Pearl has rightly been criticising the attitude of those who would denounce and ostracise their coreligionists who fail to keep all Jewish practices and observances in their entirety.

It is not enough for our religious perfectionists to tend their own vineyards.

Encouragement and guidance need to be given by religious Jewry to those who, whether through sincere belief or practical difficulty, cannot accept the extremes of belief or practice.

In point of fact it is recognised though few in religious authority admit it, that not all the regulations of the **Shulchan Aruch** are of equal importance.

Yet no clear guidance is given as to a scale of priorities.

A common sense approach of this kind by those who hold the responsibility of leadership would be far more beneficial to the community than "seeking the satisfaction of excessive perfection."

CONGO MISSION CONTINUED

Manchester Guardian

Contemporary Canadian Poetry

From The Psalter of Avram Haktani

Psalm XII

By A. M. Klein

To the Chief musician, who played for the dancers

These were the one who thanked their God
With dancing jubilant shins:
The beggar, who for figleaf pride
Sold shoelaces and pins;
The blindman for his brotherly dog;
The cripple for his chair;
The mauled one for the blessed gasp
Of the cone of sweet kind air.
I did not see this dance, but men
Have praised its grace: yet I
Still cannot fathom how they danced
Or why.

THE ARAB DILEMMA

By Michael Adams

Hope For Peace In The Near East

Mr. Adams writes for the London, England, SPECTATOR and is considered one of the foremost experts on Near East problems.
The Editor.

A council meeting of the Arab League has been held in Baghdad.

Relations between the Arab States have been so bad during the last five years that the Arab League puts one in mind of Doctor Johnson's woman preacher: the wonder is not that its meetings remain fruitless, but that it continues to meet at all. After the last council meeting, which was held in the Lebanon in August, 1960, the customary com unique was issued in which the member States promised to co-operate with each other in pursuit of their common aims—and the signatures were scarcely dry before the Prime Minister of Jordan was assassinated in Amman, on the orders — according to the Jordan Government — of President Nasser's henchmen in Damascus.

DIFFICULT PROBLEM

So if no one was assassinated after the meeting in Baghdad, at least it has been more successful, or less damaging to the cause of Arab unity, than the last one. But this is not aiming very high, and the question arises — what do the Arabs expect to get out of these meetings, and why do they persevere in holding them when the usual result is only to give further publicity to their disagreements?

The question is difficult to answer. For the representatives of the UAR, Jordan, Saudi Arabia and Iraq to sit down together and debate about Arab 'unity' involves an exercise in collective and voluntary amnesia which it would be hard to expect from more saintly men. It involves forgetting, or at least pretending to forget, that President Nasser has called King Hussein a tool of imperialism, a lackey, a dwarf, a torturer and a liar; that King Hussein has called President Nasser a murderer; that both of them have called General Kassem a Communist, and accused him of practically every crime in the book — and that Kassem has not been backward in responding. It involves forgetting, to go a little further back, that four years ago the Egyptians accused King Saud of offering a million pounds to a group of Syrians to have President Nasser's plane shot down — with President Nasser in it.

NO ONE APOLOGIZED

Of course, those who made these accusations may since have discovered that they were wrong, they may regret words spoken hastily or under misapprehension or even in jest — or they may simply and out of sheer goodness of heart have forgiven those who sinned so mightily against them. But it is noteworthy that none of them has apologised or retracted any of these accusations, which in normal society would be enough to cause at least a certain coolness between those who had exchanged them.

The point is not a trivial one. It affords an insight into a strange dream world of Arab politics, which is in itself a projection of the Arab's whole cast of thought. Facts have for the Arab mentality only a limited and temporary significance; they are powerless in competition with ideas, and ideas the Arab imagination seizes upon emotionally and through a kind of intuition which the opposition of hard facts cannot shake.

STRANGE DISPARITY

This is, of course, a subjective judgment, but it provides the only framework within which the constant disparity between Arab words and deeds can be explained. Or, rather, there is one other conceivable explanation: that the Arabs are fundamentally insincere; but though it is often tempting to jump to this conclusion, I do not believe it is a valid one.

COMMON HATRED

If, then, we ignore the facts, and concentrate upon the ideas, involved in the Arabs' relations with each other, everything becomes clearer. The central idea is Arab unity, and there is no question that this has a compelling significance for nearly all Arabs. The principal subsidiary ideas are anti-imperialism and hostility to Israel—which are easily and understandably fused into a single concept, largely through our own mistakes, first in the mishandling of the Palestine situation before and after the Second World War, and principally by the folly of Suez, which made it logical and natural for the Arabs, at a moment when they were chiefly concerned to put an end to our interference in their affairs, to suppose that we were installing Israel in their midst to take over where we were forced to leave off.

NEW PROBLEM: AFRICA

This same combination of ideas provides the background against which the Arabs now view their latest preoccupation—Africa, which figured prominently on the agenda of the meeting in Baghdad. At first sight there is little to concern the Arabs in the development of the new Africa, and there is a great deal of ignorance and muddleheadedness in their approach to it. But the new nations which are emerging in Africa are escaping from the old "imperialist" pattern, which gives the Arabs a spontaneous fellow-feeling for them — and they are also the object of a vigorous campaign by the Israelis, who see in Africa a splendid chance to break out of the isolation imposed on them by the Arabs, and to win friends and establish markets which in normal circumstances they would have expected to find in their immediate Middle Eastern environment.

SOCIAL REVOLUTION

But there is one other important idea animating the Arabs in their present state of development: the concept of social revolution. The fact that Nasser successfully overturned the decrepit social structure of the old regime in Egypt is the enduring foundation stone of his reputation as the leader of the Arabs. In no other Arab State has such a revolution yet been successfully concluded, and in their search for social and political institutions which satisfy the needs of their own society the Arabs again feel a bond of sympathy with the young nations reaching their majority in Africa.

KENNEDY & ARABS

What we in the West have to try to do, and have so far completely failed to do, is to convince the Arabs (and the Africans) that when we profess sympathy for their efforts to achieve emancipation from the social as well as the political patterns of the past, we do so with their interests in mind rather than our own. When we offer aid it must be in order to provide a better life for them, rather than to 'save them from Communism' or force them into a political strait-jacket of our designing. And only if our aid and advice and sympathy are offered on these terms will we, in fact, make any headway against the appeal of Communism, and escape from our own 'imperialist' reputation.

The start of the Kennedy administration provides an opportunity for this vital change of emphasis, both in the Arab world and in Africa. Success will certainly not come easily, for the Arabs at least are suspicious of the new President and of his supposed intention to force on them a 'solution' of the Palestine problem; but the opportunity is the best we are likely to get. It can only be grasped if we show a much greater understanding of the problems and the inconsistencies of the Arabs.

SILHOUETTE

By A Special Correspondent

WHO IS PINHAS LAVON?

The time is 4.30 in the afternoon. The crowd which filled the square opposite the Habimah Theatre in Tel Aviv has dispersed. The strong police force which a few hours earlier clashed with a group of demonstration students stand idle. The man, who during the last four months has been at the centre of the biggest political Israeli scandal, grey-haired, 57-year-old Pinhas Lavon, Secretary-General of the Histadrut, has just been dismissed from Mapai — not because everybody was convinced he was in the wrong, but because it was thought that the way in which he conducted his fight for justice damaged the party's prestige.

MORAL VICTORY

This was the dramatic end of the "affair" but it certainly is not the end of the political career of this "Galitzianer," who may have "lost the battle," but has won a big moral victory. He was born to a Hasidic family in a small Polish village near Tarnopol. Pinhas Lubianker was soon discovered to be a brilliant student. From his early days he engaged in politics and was among the founders of "Gordonia" — a youth movement belonging to Hapoel Hazair. When he went to Israel in 1929 he immediately joined Kibbutz Hulda of which he is still a member.

In his political career there has been a sort of contradiction. As a follower of Weizmann, Sharett, and Kaplan he was an anti-activist. He always excelled in long debates with Ben-Gurion over the policy to adopt vis-a-vis the British Mandatory Power.

BELIEVES IN COMPROMISE

Like Weizmann he opposed the anti-British struggle and always used to say:

"This struggle is like a poker game and we can't afford it. We should regard our relations with Britain as being similar to those between a couple who have quarrelled, cannot get a divorce because of the children, but see a compromise solution. To that compromise we should devote ourselves."

But unlike others, when Ben-Gurion decided to create a State despite the fierce fighting on the battlefields, Lavon backed him. At that time Lavon was already Secretary-General of the Histadrut and he had already proved his ability and talents. Therefore, Ben-Gurion did not hesitate to appoint him as Minister of Agriculture.

MISHAPS

Furthermore, when Ben-Gurion clashed with Sharett on matters concerning foreign policy and had to withdraw to Sde Boker in the Negev, he could find no better candidate than Lavon to counterbalance Mr. Sharett's moderation. But Lavon in the Defence Ministry was like a "bull in the china shop," according to his opponents, who

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SERMON FOR THE WEEK

CONSTANT REMINDERS

The command to remember Amalek has been interpreted in Jewish tradition as an injunction to keep firmly before the mind God's hatred of wanton cruelty and its corollary that compassion is basic to the Jewish character.

Here and in other passages Scripture speaks of "remembering and not forgetting." Grammarians attribute the repetition to a propensity of the ancient Hebrew mind which insists on underlining the logical conclusion: if we do not remember, we forget. This a truth which makes intelligible all the insistance in Judaism on memory cultivation. Thus we are bidden in different Scriptural passages to remember God; the Sabbath; our history; Jerusalem; and that we were slaves in Egypt.

Modern psychology suggests that we frequently forget because we want to, for instance, when we cannot for the life of us remember the telephone number of someone we dislike but are obliged to contact. The challenge of religion is serious and demanding and we are after all but frail human beings remote from God. Small wonder then that the call of faith is overlooked unless contact reminders are provided.

This is one of the reasons why Judaism abounds in ceremonies which have as their object a calling to mind of ideas we are apt to disregard. Without constant prayer would we really see life as God-given? Without the synagogue and its services would we really be aware that we belong to a people chosen to help fulfil God's purposes? Without the study and practice of the Torah would we really know what it means to sanctify our existence? Without such institutions as the dietary laws would we really appreciate the ideal of holy living? It was a great Jewish teacher who said that the rite of **tzitzith** can be compared to the knot we tie in our handkerchiefs to remind of something we do not wish to forget. "That ye may look upon it, and remember all the commandments of the Lord."

However, the capacity for forgetting is not without value. If we remembered all our sorrows, frustrations and failures, if we recalled the unkindness of friends and the barbs of enemies, if we dwelt on our own follies and mistakes, our lives would be unbearable. Brooding on such matters can lead to mental instability. A good memory is a gift of God. A good "forgetory" is perhaps even more important. But the trouble is that we tend to forget not alone the things we do dwell to forget but the things we ought to remember.

The Jewish way of life is our escape from the dilemma. By it we are confronted at very turn with powerful reminders of our duties and responsibilities as well as the sheer joy of living as the children of God. By remembering constantly we learn not to forget.

ONLY IN AMERICA

By HARRY GOLDEN

MEMORIES OF AN ERRAND BOY

What I remember best about those years between 1912 and 1918 were the sights and sounds of East Broadway. I can remember whistling, "Waitin' for the Robert E. Lee," as I walked to pick up my copies of the "Jewish Daily Forward," which I used to sell. Everybody was whistling "Waitin' for the Robert E. Lee."

On my way was Max's Busy Bee, which was called "Little Coney Island" where an ice cream cone cost two cents and was, "The Big! Big! Get the Big!"

There was a thrill in watching the elevated trains pull in at the station on Second Avenue. Two blocks over was Loew's Theatre on Avenue B where you paid 15 cents for a balcony seat to see Lola Blaisdell in the "Vision La Flame." The orchestra played "Meet Me in the Shadows" and colored slides flashed on a screen to accompany the singer. Lola sang Irving Berlin's famous song:

I lost the sunshine and roses
I lost the heaven so blue
I lost the gladness that turned
Into sadness when I lost you.

She sang this illumined by a blue spot and standing on a pedestal. Eddie Cantor and George Jessel entertained there and when I sit with these two friends in California, the memory that we were contemporaries surprises me because I was a kid sitting up in the balcony and they were actors down on the stage, professional performers.

There was another theatre we frequented called the Broadway which had a second balcony and I heard an all-time great song from a seat high up in it:

You've got your mother's big blue eyes.
You've got your mother's teeth like pearls,
And the way you ask for pennies shows
You know just what your mother knows.

There were no telephones in those days, except in the corner drug store, and that was only for deaths and accidents. Electricity was also a novelty to most of us; electric lights had only just made their appearance in the fancier neighborhoods.

Most of the people who sat in the balcony with me were immigrants, too. They came from the far-off corners of the world.

Sometimes they had been sent by parents who scrimped and saved in the ghettoes of Europe just so these children could have the chance America promised. They had cut all the ties behind them; there would be no yearly get-together at Grandma's or visits to all the relatives; and never even as much as a phone call to the parents. There were no phones. There was no chance for any further communication. The parting had been forever.

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DIAMONDS WERE AN IMMIGRANT'S BEST FRIEND

Diamonds played a large role in the lives of all immigrants. A diamond has a universal value which is why so many immigrants used to buy them on time and present them to their wives. The wives in turn used to give them up willingly as collateral for small loans which would help set their husbands in business. A diamond was an investment.

The Free Loan Society on Second Avenue on the Lower East Side of New York could probably write a great book on the march of immigrant Jews in America into the middle class by consulting their records. How many women brought their diamond rings and their ear rings to the Free Loan Society as collateral (no interest) to start their husbands on the way up?

THE GREAT DEBATE -- AMERICA AND GREECE

Some nations have been lucky when history called upon them for a crucial decision. They have had the man who spelled out beforehand the consequences of right and wrong. Zola warned France of her dishonor if she did not free Dreyfuss and Churchill warned first the British cabinet in the 30's and then the British people in the 40's, of the sacrifice needed to beat Hitler.

But the two nations who parallel each other in their abilitiy to produce a leader who can spot right from wrong are America and ancient Greece. Americans and Greeks tried to weigh issues in public debate. America heard the Lincoln-Douglas debates of 1858 and Greece heard the Phillipics which started in 351 B.C.

The Phillipics were a series of public debates between Demosthenes and Isocrates.

After the war between Athens and Sparta, the Greek states were wrecked by internal dissension. Across the Bosphorus, the Persians grimly watched the struggle, smiling to themselves in anticipation of occupying Greece with a bloodless invasion.

Isocrates, a popular pamphleteer and teacher, argued for a leader strong enough to unite Greece and march on Persia. The leader Isocrates wanted Phillip of Macedon. He told the Greeks Phillip was their friend and to get behind him.

Demosthenes was less impressed with Phillip. He saw in Phillip a bigger enemy than the Persians. He stumped the country warning the Greeks that Phillip was the real menace. But Demosthenes' arguments did not convince the Greeks. They never seriously tried to stop Phillip. When Phillip died, his son Alexander the Great took his place and then it was too late. Alexander went on to conquer the known world and only his early death stopped him by the banks of the Ganges (you can still see ruins of Greek temples in India). The overwhelming surge of Macedonian conquest submerged Greece and her democratic traditions .

The Lincoln-Douglas debates also outlined two courses for history to follow. Lincoln and Douglas were trying to determine whether slavery would be a national or local issue. Lincoln said it was a national issue and it would have to be resolved constitutionally. Douglas argued that whites had a natural superiority, that slavery was a question of Popular Sovereignty — the settlers of each new Federal territory ought to decide upon the isue in that territory. This policy used to be called squatters sovereignty because it left the question of slave or free to people who hurried to the territories for the sole purpose of voting.

Lincoln said Douglas' Popular Sovereignty was a moral and logical straddling. He demolished the doctrine with the aphorism that it meant "that a thing may be lawfully driven from a place where it had a lawful right to go."

Douglas' artful forensics won him the senatorial election.

But the country listened to Lincoln and made him President. Douglas, however, was an American patriot. When Fort Sumter was fired on, he was Lincoln's first ally. The tragic difference between America and Greece was that the Greeks did not heed Demosthenes and were unable to ally themselves for the defense of Hellas. Americans listened to Lincoln and preserved the Union.

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SERVATIUS TELLS HOW HE'LL DEFEND EICHMANN

By TRUDE B. FELDMAN

It is only a coincidence, but nevertheless interesting, that the State of Israel will begin the trial of Adolf Eichmann soon after Purim. In the Purim story, it will be remembered, Haman was hanged on the very gallows he had built for Mordecai.

Trude B. Feldman, a native of Los Angeles, is a former school teacher in Hollywood, Brooklyn, and Elizabeth, N.J. She is a columnist for the Beverley Hills Reporter and for a number of American Jewish weeklies, and a free lance writer for magazines — Editors.

I happened to make my first trip to Israel and to the Knesset in Jerusalem on the very day that Prime Minister Ben-Gurion announced the capture of Eichmann. When Dr. Robert Servatius came from Germany to Israel as Eichmann's defense attorney, I determined to interview him. By great perseverance, I managed to arrange to have dinner with him one evening.

As we entered the dining room he said, in perfect English, "The guard tells me you are from California. Have you ever heard of Bakersfield?" I told him that my brother is a rabbi there. "You surprise me," he answered. "I understood that most American Jews are not eager to admit they are Jews, let alone kinsmen of rabbis." Surprised in my turn, I informed him that my father, my other two brothers, my brother-in-law, my grandfather, and an uncle are also rabbis.

HE KNOWS SOME HEBREW

As we sat down at the table, Dr. Servatius smiled and said, "So, rabbi's little daughter, let's have some good kosher chicken soup to start with." He noticed a ring and necklace with Hebrew lettering that I was wearing, and remarked, "I studied some Hebrew before I came here, but I wish I had more time for further study."

"How long do you think the trial will last?" I inquired. "I hope it will take only two months," was his answer. "If it goes on longer, it will be a financial disaster for me. My clients in Cologne won't wait for me forever. Also a long trial will be boring."

"Have any organizations in Germany raised money for Eichmann's defense?" was my next question. "It is illegal in Germany," he replied sternly, "to raise money for such purposes without authorization. Moreover, do you honestly think anyone in Germany would start an Eichmann Defense Fund and brag about it publicly?"

Dr. Servatius had expected the German Government to contribute to the legal costs and actually applied for a grant, but has had no reply as yet. By an irony of fate, it is the Jews of Israel who have decided to appropriate $20,000 for the defense of the very man accused of organizing the murder of 6,000,000 European Jews.

The attorney's outward joviality and sense of humour were in complete contrast to the correct behavior of his official hosts, the Government and people of Israel The police provide Dr. Servatius with two guards, who never leave his side. One of them, significantly, bears a tattoo from Auschwitz on his arm.

Dr. Servatius was so vivacious a dinner conversationalist that I remarked to him, "You just left Eichmann a short while ago. How can you sit here with me and be so casual, calm, and congenial after being with a man accused of his crimes?" He answered steadily, "I am an attorney who is doing a job. It is my job to defend my client." Then I asked if he cared to express his inner feelings and attitudes toward his client. This was his answer:

"I am terribly impressed by his honesty. I have never had a client so straightforward and direct. Most of them say they cannot recall facts, and often try to deceive their attorneys. But Eichmann remembers everything. It is fantastic how precisely he speaks, and without any emotion. He really is able to convince one. I am always astonished at his 'sang froid'. He is not nervous or depressed, just very quiet. He is able to read the many novels in the prison library and at the same time prepare his memoirs. A man who feels guilty is not able to read novels

DISTRUSTED GERMAN COURTS

"Adolf Eichmann got into a bad situation much against his will. He told me he did not want the high office in the SS to which he was named, and that he tried to get service at the front as a soldier, but was refused permission. One thing you must understand: he was blinded by propaganda during his education as an SS officer, and blind men do not see."

I asked, "Then why did he hide out so long, after the war?" Dr. Servatius answered, "He felt the German courts would not be fair to him." Then he gave me this direct quotation from Eichmann to him: "I am very sorry, but I have no cause for regret, since regret is for a child. I have no feeling of guilt. I had to carry out orders. Had I to give the orders, I would not have done so. I do not feel guilty. Perhaps I will be hanged, but I never did give the orders. Today I think it was sheer nonsense to have given such orders, but today is not 'damals' (those days). I just carried out the orders given me then."

Since Servatius had defended Hitler's personal physician and others at the Nuremberg trials, I asked, "If Eichmann had been tried at Nuremberg, what chance would he have stood?" Without blinking an eye, the attorney answered, "He would have been sentenced to death."

"Do you anticipate trouble with this case in court?"

"Yes, I do, but not real trouble. The alleged confessions were all made under duress and are inadmissible as evidence in court. They were probably forced out of Eichmann by a threat against his life."

When I asked Dr. Servatius how he felt about Eichmann's memoirs in 'Life' magazine, he replied, "I was truly shocked, but the memoirs constitute admission of facts, not of guilt. I always thought Eichmann was a bureaucrat, sitting behind a desk. Yet I admit that, from the legal point of view, there is no difference whether Eichmann directed the annihilation of Jews from behind the desk or was actually on the spot. Still, the fact that he was in the field is extremely serious."

He added, "I had the opportunity to read Eichmann's full memoirs in Linz recently, at his brother's home, and they were completely different. The journalist who wrote them merely took the plums out of the cake."

"Eichmann," he said, "gives me a free hand, and has full confidence in me. He does not want to decorate or withhold anything."

It is well known that Dr. Servatius requested the services of an Israeli lawyer, because Israel's legal procedure is based on English law. He will also need help in reading Hebrew documents. The Israel Bar Association agreed, after long debate, not to object to his employing an Israeli lawyer.

EXPECTS A FAIR TRIAL

"Both Eichmann and myself," Dr. Servatius told me, "are confident the Israeli court will give him the fairest trial. It is the most competent authority to rule on the complex issues of jurisdiction involved. Nevertheless, I will insist that an Israeli court has no jurisdiction in a case like this. I will bring precedents from English, French and American law to prove it. Without going into the legal niceties of international law, I can tell you that it is an internationally accepted rule that a person should be tried by a court in the place where the alleged crime has been committed. So, in this case, it might be Germany, Hungary, Poland, or elsewhere. No crime was committed in Israel by my client — Israel did not exist at that time.

"My second line of defense," he went on, "will be that Eichmann was brought here illegally. Third, the Israeli court is not competent to rule on offences committed outside of the country. Fourth, Eichmann acted under orders from his superiors."

After outlining these major points of his defense, Dr. Servatius threw in a few minor ones for good measure: "I will ask the judges to disqualify themselves because so many of their fellow Jews were victims of the Nazis, and it would therefore appear impossible for such judges to be impartial. I will also ask that the translators and recording clerks be disqualified, since many of them must have had bitter personal experiences with the Nazis. I will even fight the excessive publicity which I believe a hindrance to a fair trial. The glaring lights of the television cameras will impede the course of justice and put my client under duress.

Dr. Robert Servatius doesn't look it, but he told Trude B. Feldman he was "truly shocked" when she showed him a copy of Eichmann's memoirs in LIFE magazine.

"Do you really think Eichmann is innocent?" I asked.

"I will find out the truth. I have full confidence in the Israeli court, although I would have preferred an international tribunal. I am sure the court will apply justice in this case."

When I asked about witnesses, he answered, "I will not have to bring witnesses to prove that my client did not invent the things he did, and that Hitler, Himmler, Heydrich, and Kaltenbrunner gave him orders. You see, I have certain advantages under Israeli law, since I will know the names of the state's witnesses before they appear in court" (unlike the Nuremberg trials, where a door opened and a witness came marching out). He then quoted Eichmann: "My superiors are dead, and what can I expect of the others?"

When I asked Dr. Servatius whether, if he found he could not build a winning case, he would advise Eichmann to plead guilty and throw himself on the mercy of the court, he answered, "A hen does not cackle before the egg is laid."

"How does Eichmann's family feel about this case?"

"They cannot believe he was instrumental in killing 6,000,000 Jews. (Eichmann will try to prove the figure was smaller.) They believe that if he did, he was acting under orders, like any other soldier of the Reich. I imagine that, like any other soldier, Eichmann did not reflect on the horror of his deeds, but just pressed a button as if he were releasing an atomic bomb. He acted like a machine. If a person kills only one man, he cannot sleep."

CLAIMS WIFE INNOCENT

"What about his wife? Didn't she know what was going on?"

"The Eichmann family was a typical Aryan family, where the wife stayed home at the fireside and the husband carried out his orders."

Dr. Servatius told me he would fly back to Cologne to wind up his affairs, and then return to Israel for the trial. He was curious about the cost of living in Israel. As he said goodbye to me, he quipped, "I will be back shortly and live like a new immigrant here."

I was struck by his remark. Here was a man jovially announcing his plan to "live like a new immigrant here" — like

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A BRITISH JEW DISCOVERS AMERICA — **By DAVID PELA**

A Fascinating Breed: The New York Jew

North-American Jewry is without doubt the most virile and influential single unit in the Diaspora, yet our knowledge of this tremendous community, numbering over five million, is very sketchy. It is true to say that the average Jew outside the United States has little conception of its vitality and diversity.

Impressions gained on a first visit can be notoriously misleading, but there can be no mistaking the Jewish character of New York, a city with about two and a quarter million Jews. Immediately noticeable is the New York Jews complete lack of inhibitions.

Few dream of Anglicising their names — the Cohens, Goldsteins, Goldbergs, Zimmermans display their names prominently, almost boastfully, on shops and department stores in Manhattan, Bronx, and Brooklyn; hoardings all over the city blare out the wonders of Jewish delicatessen and bakeries; posters on subway and sidewalk advertise the latest pageant or festival in support of Israel; commuters spread their Yiddish papers openly as they speed by train or bus to office or factory.

LOUD - NOT ARROGANT

Publicly, loudly, though never arrogantly, the New York Jew advertises his Jewishness, never disguising his origin or background. Yet he works closely and harmoniously with his Gentile follow-citizen Irish, Italian, even Negro or Puerto Rican — he seems to live, so far as his social and cultural life is concerned, in a self-imposed ghetto of his own making. The numerical strength of the community naturally facilitates this form of segregation.

The smooth working relationship between Jew and Irishman and Jew and Italian can probably be seen best in the highly efficient New Yok Mayor's office. One department there, that responsible for looking after distinguished visitors, is run by a remarkable young Jewish woman, Mrs. Emma Rothblatt, tall, dark, attractive, who has round her a team of all the nations that works harmoniously and effectively. Here is co-operation at its best.

COLOURED STAFF

At the Jewish Theological Seminary one can see something of the Jewish contribution towards solving the problem of integration. There the proportion of coloured secretarial staff was higher than I saw anywhere else in New York.

From the communal point of view everything revolves round the well-run, well-organised, well-appointed community centers which provide real facilities for all age groups (though costs for poor families can be prohibitive) and act as a powerful factor against assimilation (the incidence of inter-marriage is considerably less there — about 7½ per cent — than in Great Britain, where it is estimated at over twelve per cent). However, there is a Jewish "beatnick" sect which regards assimilation as essential to its way of life.

Funds in America for domestic activities — quite apart from the immense sums raised for Israel — are made available on a considerable scale. Organisations are housed in splendid buildings and usually centrally located. On fashionable Park Avenue, for example, you will find the Jewish Agency and a series of other Zionist groups in magnificent, modern edifices.

Jewish educational activity is on a tremendous scale. The figures speak for themselves: there are 3,000 Jewish schools, of which about 200 are day schools, and more are being established all the time.

In New York, at least, the Jewish child grows up without any complexes so familiar in the European child. He is brought up in a completely Jewish environment, and the odds are that when he goes out into the business world he will work for Jews.

TALMUD AND PHYSICS

To visit New York's Jewish institutions of higher learning is a remarkable experience. **Yeshiva University**, dispersed, ever-growing, with a student body from all parts of North America ,provides the perfect synthesis between the Old and New Worlds. In the mornings the young students sit in groups round tablets, as in pre-war Eastern Europe, studying the Talmud under the watchful eye of the Rosh Yeshiva. The setting might be any Polish ghetto rather than uptown Manhattan, except for the occasional crew cut and chewing-gum. In the afternoon, the students transfer their attention to the New World — to the modern laboratories, the lectures on physics under youthful professors, and the hundred and one activities that go on in any university.

Over at the nearby Jewish Theological Seminary one finds another hive of industry. Orthodox faculty members curiously abound in this exceedingly well-run Conservative institution of learning. In addition to the normal manifold activities conducted to provide the ever-growing Conservative movement with more teachers and rabbis, the Seminary runs a section which prepared regular television programmes. (Jewish TV series, like Yiddish radio programmes, are part of the American way of life, though it is odd the first time one hears a Yiddish commercial on the value of digestive powders!)

HIGH SALARIES

The reform movement, too, has a well organised training institution in New York, though its main centre is in Cincinnati. I saw something of the strength of the movement in Detroit where, at the beautiful Temple Beth-El, now celebrating its tenth anniversary, I found 1,400 youngsters attending religion classes (little emphasis is placed on teaching Hebrew). Apart from the tremendous number on the roll, there were two other remarkable features: receiving instruction were 300 young people between the ages of 13 and 19, and a number of the teachers were faculty members of the local university. Rates of pay afford an interesting comparison: their teachers receive about 18 dollars for teaching on Sunday mornings; London rates are a maximum of two guineas.

American parents are as interested in education as are their

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HUMAN RELATIONS

Imposing on Mother

DR. ROSE N. FRANZBLAU

QUESTION: I am in my 30s, happily married, with three children, 6, 10, and 12. My youngest child has cerebral palsy, although not too severely. The other two are wonderful children.

My problem is my mother. I was sick a few years ago and I asked her to help out. She told me to get a nurse. I did, and then she came around to watch and talk to me. Last year I went to a hospital for a checkup. They called me back about some irregularity but my mother wouldn't sit with my children while I went. Recently I had a virus and asked my mother to take my youngest child home from school. After much argument she consented, but then was angry. She just wants me to phone her constantly and visit with her.

After each incident I am angry, but eventually the family prevails upon me to phone her and forget, which I do. My father and I have always been close, and he doesn't wish to alienate either of us. Why, why, why? That is my question.

ANSWER: Happily married, you still seem to need parental attention and approval. By this time the roles usually are reversed, with the children giving attention to their parents.

Some people are so afraid of sickness that they never go near anyone who is ill.

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In all probability, just as you feel neglected by your mother, your mother feels put upon by you. It certainly does not sound too demanding to ask her to pick up your little girl at school or to sit with the children while you are away for a few hours. But, if you are ill enough to need a nurse and are financially able to pay for one, it seems like asking a bit too much of your mother or making an unnecessary demand to expect her to look after you and the family. Your mother may well feel pushed to go to the extreme of doing little or nothing for fear that if she gave even a little, it would be interpreted by you as carte blanche to ask for more. Hence, she holds back and doesn't even give what is appropriate, or what she really wants to.

Although you can make your demands upon her directly, you apparently cannot express your criticism or anger to her directly. Perhaps the pattern of your growing-up behavior was to complain about one parent to the other, in the hope, unconsciously, that by dividing them you would conquer both. It may be this divisive attitude to which your mother is reacting.

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When your youngest was born with cerebral palsy you may have needed sympathy and helpfulness from your mother more than from anyone else. Perhaps you felt it was a divine retribution for not having been a good enough daughter to her.

Your mother, on her part, being in her later years, may be frightened by this handicap of your child, however slight it may be. She is fearful that she will not be able to care for her if left alone and totally responsible for her. In this situation, fear and apprehension about her own ability to handle the situation held her back from helping as much as she would like to, rather than selfishness or self-centeredness.

Your mother wants to spend time with you, but not if she feels you only want to use her. If you could talk to your mother directly and also listen to her, you might get to like her better. She, in turn, would feel freer to do what she is capable of doing, without feeling that she would be criticized behind her back.

By repeatedly putting your father on the spot, and challenging him to make a choice between his wife and his daughter, you will alienate him. Just as your husbands loyalty is to you so your father's first loyalty is to his wife. When you give up your emotional rivalry with your mother, she will be free to operate more effectively as the loving mother and grandmother you want her to be.

Shy Teenager

QUESTION: Because I am shy and overly sensitive, I have no real friends. I have tried many ways to overcome this shyness, but none have worked. I am a girl, 14.

Although I accept my problem and try to make the best of the situation, my parents feel differently. They seem to think (especially my mother, who is always surrounded by friends) that the worst thing that can happen to a girl is to have no friends. They are constantly trying to help me, and always wind up embarrassing me.

My problem is to make my parents realize that a person can be happy without an abundant social life. The way things now stand, they are destroying my feelings for them.

I have an older brother, 16, and a sister, 12, I also live with a mentally retarded aunt.

ANSWER: Annoyed though you may be by your parents' advice or criticism, you nevertheless want to enjoy the attention that it gives you. Were they to cease showing an interest in your social life and really leave you to your own devices, you would feel as abandoned and unwanted.

Shyness is often a cover-up for hostility. The person acts as if she is afraid to venture forth. But her real fear centers around the possibility that when she comes in close association with others, her anger and aggressiveness might emerge.

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Sensitivity associated with shyness is basically a concern and absorption with oneself. Most often the "sensitive one" is less sensitive to the needs and feelings of others because she is so consumed with fears about herself.

Abundance of emotional fulfillment is not judged by its size or amount, but by the satisfaction it brings to a person. For some, three or four friends might fill all needs. Others might need twice that

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DATELINE: ISRAEL — **By Carl Alpert**

I Think As I Please

— PURIM IN ISRAEL —

HAIFA — Purim, 1961, affords excellent occasion on which to give full consideration, in the spirit of the day, to a strange set of phenomena which have beset Israel.

For a dozen years the young state went from crisis to crisis. Political predicaments were succeeded by economic emergencies. Acute danger threatened at every turn. And the Jews of the world responded to each situation with unparalleled generosity. A grave challenge to Israel's existence was enough to call forth special effort in fund-raising. A critical situation was inevitably transformed at once into the stimulus for a great campaign. No exigency was ignored.

Gradually, times have changed. Economic conditions have improved in Israel. There is full employment. The value of the Israel Pound has been rising. Industry is booming. Food supplies are ample. To be sure the situation is not utopian, and there are still many problems, but they are the problems which inevitably accompany growth and development and progress.

And suddenly there has come realization of a new and dangerous threat to the country: the danger of normalcy The strain is over; the tension has declined. At last Israel can relax a bit. Perpetual, nerve-wracking alertness is no longer required. But this is a strange, new situation which Israel knows not how to face. The very climate of the country appears to have changed.

The political leaders of the country engage in domestic strife which they could ill afford when danger threatened from without. The very rise in standard of living, due to better economic conditions, is resulting in a deterioration of the character of the people. There is an undermining of national morale, and the overall result is a weakening of the national defenses.

Threat from hostile neighbours? Mass immigration inundating the land? Food shortages and austerity? All these and more Israel could face. But NORMALCY? The country is simply not prepared for it. And so the call must once more go out to friends abroad: Israel must be rescued from this new, grave crisis which threatens it. The country cannot stand alone. Jews everywhere who have the best interests of Israel at heart must again be mobilized to extend full aid and meet the new challenge. The campaigns, the drives, the appeals, the special gift luncheons, the committee meetings, and all the other machinery and paraphernalia of help must be utilized to save Israel from the dire menace of this unexpected predicament — the menace of national normalcy.

These, then, are our reflections on this Purim day in 1961.

TORONTO ORBIT

BY BERNICE DYMENT

THE TALK OF OUR TOWN: A Jewish "Karsh"?.... Purim Story Sparks Toronto Playwrites.... The versatile Ray Jessel..... The Controversy Goes On.

Youssaf Karsh of Ottawa has established an undisputed reputation as one of the world's foremost photographers, and now in Toronto we have an artist in the same medium who gives every promise of similar pre-eminence in this field. Laszlo Denes is a Hungarian Jew — a New Canadian — whose work will shortly be on view in an exhibition at the "Towne Cinema" under the title "One Sunday Afternoon." I had the privilege of a preview showing of some of the pictures in the exhibition and came away with boundless respect for what can be put on paper through the medium of a modern camera — and the genius behind the camera. This respect has been shared by far more worthy judges, for Mr. Denes is the holder of no less than five International Awards at exhibitions throughout Europe, second only to Mr. Karsh who holds nine such awards.

Laszlo Denes gave me a brief run-down of the fantastic experiences he has crowded into his 45 years — events which have spanned three continents, and included some of the most dramatic moments of world history during the last quarter-century. As a photo reporter for two Hungarian newspapers, and a number of magazines, the trouble spots of the world were his "beat." He covered the League of Nations in Geneva, he was in Spain during the Civil War and was wounded twice, he covered the Coronation of King George VI in England, he was representative of the Hungarian Government at the Nurenberg Trials, he was under death sentence during the war in a slave-worker batallion, and in 1944 was sent to the "Mauthausen" concentration camp in Austria. This was one of the most dangerous assignments of all, for here artists, sculptors and lithographers were recruited for the German project of counterfeiting English pound notes — and there was a complete turn-over of artists regularly, every three months. These are but a few of the episodes which made this interview one of the most fascinating I've ever covered — along with wonderful Turkish coffee which Laszlo Denes also brews like a genius.

But that isn't all — there is also the book of photographs which Mr. Denes took in Israel, the book he calls "The Faces of Israel." Here in pictorial form is the story of Israel's greatness — her people, the Sabras from every stratum of society, and from every walk of life. The young people of the army, the bearded patriarchal types from Meeah Shaarem, the kibbutz workers, the children — they are all there, captured with incomparable vitality and perfect detail, and creating a mood of excitement in the viewer which could be exceeded, I think, only by the living reality of the people themselves.

This is a project which needs only the imagination, vision, and limited capital of a patron, or group of people, to bring to its logical fruition — publication. It's a project which could, incidentally, develop into a successful fund-raising medium for an organization — the potential is undeniably present, and the artistic merit goes without saying.

Meanwhile, Laszlo Denes is taking pictures in Toronto, and those who are his subjects will long treasure his camera portraits. Soon, I hope to replace the "thing" you see above with a Denes portrait. When he makes a Marilyn Monroe out of me, THEN you'll be convinced!

PURIM PLAYWRIGHTS

The Purim story has long been acknowledged as a "natural" for playwrights, complete with brave King, beautiful maiden, evil villain, and noble cause. To date, I have heard of two original plays to grace the boards in Toronto this Purim — one at Shaarei Shomayim, put on by the Sisterhood Dramatic Group at the gala party the Sisterhood is planning jointly with the Brotherhood. The play, entitled, "Persian to Persian" was especially written for the group by Margot Schachter.

At Adath Israel, plans are in the works for a Purim Youth Festival to take place on March 6, which will be highlighted by Israeli Folk Dances, variety acts, an art exhibit, and a Purim Comedy entitled, "The Robbery at Goldberg's Gulch."

Love those titles!

THE VERSATILE MR. JESSEL

Look at the program of any of the successful local theatrical revues, and you're sure to find the name of Ray Jessel. Mr. Jessel has been a frequent contributor to the annual "Spring Thaw," both in music and written material. His work will also be on view when "O'Keefe Showcase '61," billed as the Centre's "first indigenous production" will open on March 13. "Showcase" comprises comedy sketches, song and dance routines, full company numbers as well as solo appearances by guest headliners, and is moreover, a virtually "all-Canadian effort from writers to performers.

Mr. Jessel, however, would not on these grounds alone merit the headline "Versatile." I am indebted to Temple Sinai members for bringing to my attention the original musical setting for Friday Evening Service created by Ray Jessel, which was recently performed at the Temple. This represents the first time in Canadian history that a new setting for a Jewish religious service has been written and performed.. Also, for the first time in Canada, a song has been written to be used in the synagogue for wedding ceremonies — Ray Jessel's beautiful treatment of a section from the "Song of Songs."

See what I mean by "versatile"?

RELIGIOUS INSTRUCTION ISSUE

For those, (and there are many) who lost heart at the failure of the briefs submitted by the Canadian Jewish Congress and the Ethical Education Association to the North York Board of Education at last week's historic meeting — despair not. The fight goes on with renewed vigour, and since it is now up to each school to decide separately which program (if any) it will follow, the schools may look for a veritable hail of requests for exemptions from parents, on behalf of their children. The controversy has aroused hightened public interest and awareness, not only in Toronto, but throughout the province, and new branches of the EEA are being set up in other cities to assist parents opposed to the practice of teaching religion in our schools.

Construction Division Hits First Quarter Million In 1961 Toronto UJA Drive

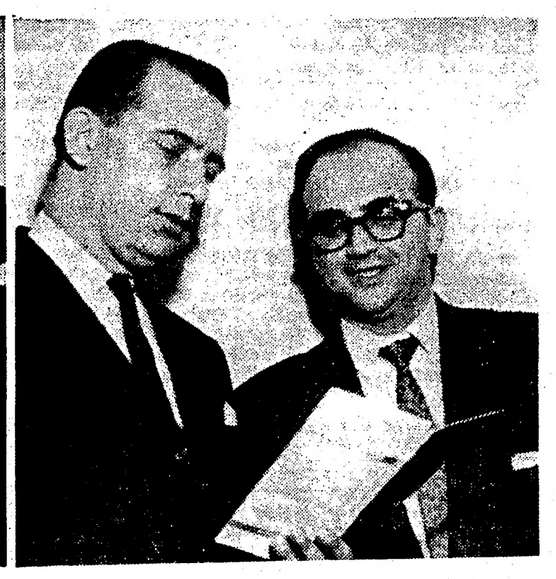
At last week's meeting of the Construction Division, **Syd Silverberg, Ted Zubata** and **Larry Zeldin** check totals on record-setting pledge cards.

(L to R) **Jacques Volger, Murray Goldman** and **Harold Green,** three of the many who responded enthusiastically to regular Monday evening meetings.

Following two highly successful meetings (L to R) **Nathan Reiber, George Goldliet** and **Somer Rumm** continue their all-out effort to set a record this year

Construction Division leaders **Sam Zeldin** (L) and **Moe Emer** (R), discuss plans with **Harry Ungerman.** Excellent results obtained so far are greatly due to dynamic and aggressive leadership.

So we hit a quarter million! Triumphant smiles from three hard-working campaigners, (L to R) co-chairman **Al Latner, Alex Grossman** and **Allen Weiss.**



Ernie Bloch and **Henry Waks** re-check $250,000 total raised so far and talk over plans for next week's meeting.

PRIORITY TO SYNAGOGUES

OTTAWA—Local City Council fathers have decreed that synagogues and churches, following a snow storm, are to be given priority in having snow removed by municipal equipment on streets where these religious institutions are located.

Top priority goes to principal business streets.

Such action by the city is appreciated by congregations particularly after a heavy snowfall of ten to 15 inches. It also sweeps away the excuse for not being present at Mincha and Maariv services.

Mainly About Women

By Esther Zeldin

Attending a national executive committee meeting of the *National Council of Jewish Women* at the Park Plaza Hotel were: *Mrs. Benjamin Robinson*, Montreal, president of the International Council of Jewish Women; *Mrs. N. H. Zemans*, Calgary, president of the N.CJ.W. of Canada; *Mrs. N. L. Notkin*, Montreal, national vice-president; and *Mrs. Abe. Levine*, Toronto, national vice-president.

• *William Epstein*, joint secretary of the disarmament commission of the United Nations, will address the opening session of the May 27-June 1 Council Convention to be held at the King Edward Hotel. He will speak on "The Role of the United Nations in the World Today.

• The Israeli ambassador *Yaacov Hertzog*, will speak at the May 31 banquet.

• The Health Education Committee of the Women's Auxiliary, *New Mount Sinai Hospital*, will present the third in its Lecture Series on Wednesday, March 8th at 1:30 in the afternoon. *Dr. Isaac Shleser* will have as his topic: DON'T BE A HEART BREAKER (an ounce of prevention).

This meeting will be chaired by *Dr. Reva Gerstein* and will be held in the Hospital Auditorium.

• Winners of the ninth annual *Aviva Chapter of Hadassah* were recently chosen at the home of *Mrs. D. R. Bohnen*. The winners were *John Gould*, painting; Augustine Filipovic, sculpture; and *Robert Ihrig*, painting.

The entire collection of Canadian paintings will be on exhibit at *Simpson's Baker Galleries* for 3 weeks prior to the Art Auction on March 25 at the King Edward Hotel.

Assisting at the tea table were *Mrs. John Devor, Mrs. Alan A. Small, Mrs. T. J. Frisch, Mrs. D. R. Bohnen, Mrs. Joseph Kitz, Mrs. Samuel Richardson* and *Mrs. Frank Shuster*.

Judges were *Alan Jarvis, Robert Fulford* and *Aba Bayefsky*.

• Attendance at this year's annual *B'nai B'rith Donor Dinner* is expected to exceed 1000 chapter members throughout Toronto. Mrs. *Aube Weisman* is convenor of the event which will take place on February 27th at the Royal York Hotel.

• At a meeting of the *National Council of Jewish Women*, a skit, "As The Cubans See It," was presented.

At the head table were *Mrs. Samuel Baker, Dr. Reva Gerstein, Mrs. Marvin Goodman, Mrs. Irving Singer, Mrs. S. Harrison, Mrs. David Rumak, Mrs. J. Levine, Mrs. J. Rumak, Mrs. H. Meitcen, Mrs. A. Page, Mrs. C. Rappaport, Mrs. Vernon Shapiro, Mrs. Herbert Green, Mrs. Seymour Haber, Mrs. David Goldberg, Mrs. N. Slack, Mrs. A. Newman, Mrs. Jack Sobel, Mrs. F. Karp, Mrs. S. Jacobs* and *Mrs. Fred Sharf*.

• *Kinnereth Chapter of Hadassah* is planning a dinner dance at the Barclay Hotel on March 5th. Receiving the guests will be the president, *Mrs. Harvey Weiner*, and the co-conveners: *Mrs. Marshall Alexander* and *Mrs. Alex Rosenberg*.

• An executive meeting of the *Hebrew Weston Sanatorium* Club was held at the home of *Mrs Maurice Shully*, 500 Avenue Road, and was conducted by the 2nd Vice-President, Mrs. M. Hoffman. The Hospital Convenor, *Mrs. D. Beallor*, reported on the February visit to the hospital. Plans were finalized for the Purim visits by Hospital Convenors, *Mrs. D. Beallor, and Mrs. S. Feldman* and Co-convenors, *Mrs. S. Sugar and Mrs. G. Silver*, when goodies and delicacies will be distributed to the patients.

• Jewish Music Month was celebrated recently when the *Shaarei Shomayim Sisterhood* was hostess to the members of the Clanton Park, Shaarei Tefillah, Burnside and Viewmount Sisterhoods.

Guest speaker *Rabbi Walter Wurtzburger*, spoke on Unity of the Sisterhoods.

On the program was *Miriam Ben Ezra* who sang Jewish and Israeli melodies. Miss *Ben Ezra* is the wife of *Rabbi Denaburg* of Montreal. The meeting was presided by *Mrs. Ted Waldman*.

Seated at the head table were: *Mrs. Nathan Adler, Mrs. Henry Botnick, Mrs. Mordecai Ochs, Mrs. Leon Gasner, Rabbi and Mrs. Walter Wurtzburger, Mrs. Ted Waldman, Miss Miriam Ben Ezra, Mrs. Sol Schwartz, Mrs. David Ochs, Mrs. Morris Gorelick, Mrs. J. Pedczenick, Mrs Bernard Rosensweig*; and *Mrs. M. J. Nurenberger*.

• On Wednesday, February 15, members of the *Ner Israel Yeshiva College* of Toronto, *Women's Auxiliary*, met at the home of *Mrs. Cooperman*, 25 Prince Charles Dr.

A musical program was arranged by *Mrs. Glukowsky*. A demonstration of the Halil (shepherd's flute) was given by *Rachel Kunreich and Sheryl Blitz*.

• A congregational *Purim Party* of the *Adath Israel* brotherhood and sisterhood will take place on Saturday, March 4, at the synagogue.

• *A Tea and Fashion Show* sponsored by the *York Chapter, B'nai B'rith*, will be held on Sunday February 26, at *Temple Sinai*. Convenors are: *Mrs. David Steinhaur* and *Mrs. Seymour Schein*. Mrs. *Seymour Janikun* will be commentator.

• On Saturday, February 25, *The New World Club of Canada* is presenting "The Famous Show of Laughter," starring Viennese comedian *Eugene Hoffman*.

The *New World Club* is composed mainly of Jews from Central Europe.

• A luncheon meeting of the *Beth Sholom Sisterhood* was held on Monday, February 13.

In honour of Jewish Music Month, Rabbi Monson spoke on the meaning of Hasidic music. *Cantor Henry Wahrman* entertained with a selection of Hasidic songs.

Special guests were residents from the Jewish Old Folks' Home.

• *Sha' Aron Chapter, B'nai B'rith*, presented "El Salon Mexico", a tea and fashion show on a Mexican theme, on Sunday, February 12, at the Town House restaurant.

Among those who poured tea were: *Mrs. Nathan Phillips, Mrs Aaron Wolfe, Mrs. Jean Newman and Mrs. Donald Summerville*.

A trip to Mexico was won by *Mrs. C. Killem*, and a trip to Miami by *Miss E. Ross*.

• *The Toronto Pioneer Women* are holding two fashion presentations on Tuesday February 28, and Wednesday, March 1, at Morgan's Lawrence Plaza.

• *Heart Throbs* — A Portrait of Fashion, a tea and fashion show presented by *Wilson Heights chapter, B'nai B'rith*, took place on Monday, February 13, at Temple Sinai.

Among the models were: *Marianne Lenchuck* and *Darlene Anderson*, former Misses Toronto.

Entertainment was provided by vocalist *Marilyn Reddick*, a former Miss Canada.

There were many door prizes including a cashmere sweater with fox collar, won by *Mrs. Sid Manheim*.

Fashion co-ordinators were: *Mrs. D. Silverberg* and *Mrs. Dave Mitz*. Convenor was *Mrs. Edward Brickman*.

President of the chapter is *Mrs Edward Budd*.

• *Tova Boroditsky Diamond* was guest artist at the February meeting of *Temple Sinai Sisterhood* when a program of music and song was presented in celebration of Jewish Music Month.

On February 23rd, the Sisterhood is sponsoring "An Evening of Entertainment" at the Barclay Hotel, headlined by the appearance of *Jackie Mason*, popular young American comedian and T.V. personality.

• The *Ontario Chapter, Women's Branch of the Union of Orthodox Jewish Congregations* have, since its inception in 1959, grown from 5 affiliated sisterhoods to 11.

Among their projects is the *Braille Institute* for the Blind, whose members read Yiddish to blind residents of the Jewish Home for the Aged, Hebrew Club for the Blind, and shut-ins. Many members are learning braille so that they may teach it to the blind.

A *Kashrut Directory* has been published containing the kosher supervised products available in Canada.

Canadian Panorama

BY MORDECAI HIRSHENSON

LOVE OF NEIGHBOUR - A CHRISTIAN MONOPOLY?

For a long time — since 1945 in fact — the Teachers' Manuals for Religious Instruction authorized by the Ontario Department of Education have been criticized for their tactless and unhistoric statements regarding the Jews of Jesus' day. So replete are these texts with such mistatements that over the years constant new "boners" are being unearthed merely by casual inspection. In the recent controversy about religious education in North York's public schools a new and blatant sample hitherto unexposed came to light. In the Grade Two manual, as commentary on the story of the Good Samaritan, the following appears (on page 102):

"This story was a direct answer to the question: 'Who is my neighbour?' Through the story, our Lord gave a concrete example of the boundless scope of His charity and concern for those in distress. **The Jewish law taught love for one's neighbour, but recognized no member of another race or tongue as such. They were bidden to love the stranger, i. e., aliens living in their midst, but orthodox Jews excluded Gentiles and Samaritans from any neighbourly consideration.** Through this story, children may perceive the truth which our Lord taught — that God's love knows no boundaries of race, colour, worth, age-long prejudice, strife or hatred, and that our love for our fellows should be like God's love."

It is difficult to believe that Canadian churchmen who authorized this text should have permitted this gross slander to remain on an official government sponsored text book for so long (the edition is from the book's fourth printing, in 1955). What is even more difficult to conceive is the unbounded arrogance of self-appointed interpreters of Jewish ethics whose knowledge of Jewish lore and tradition is nil.

In this connection the brief of the North York Ministerial Association last week calmly stated:

"During a period of 15 years the guide books . . . have gained wide acceptance. These books are under constant revision, and suggested changes are always given careful consideration."

WHY ARGUE THAT WE'RE UNLIKE NAZIS?

Now that the tumult and polemics are over — temporarily at least — there are people who have been asking whether the whole concept of a public debate with Professor Toynbee was justified after all.

It has been an accepted principle in Jewish community relations' work to avoid giving a platform to the bigot and certainly to prevent giving him a wider audience than he enjoyed otherwise. The learned Dr. Toynbee may not be considered a bigot in the usual sense of the term, but his views on Jews, despite his reputed breadth and profundity of erudition, are even by his own admission coloured by the prejudice of his upbringing.

It could be argued that Professor Toynbee is no obscure crank but a world renowned historiographer (or historiosophist, as the term may be, as applied to his particular species of study) and a man whose published views should not be left unchallenged or go without public refutation. The other side of the coin is that by virtue of his very fame as a scholar, despite the possible fact that he may have been bested in the actual debate, it is Toynbee's word which will be quoted first and given prominence in the public prints. And that is what happened.

A thought could not help occuring to anyone listening to the debate or the somewhat abridged version recorded by CBC radio — the utter absurdity — indeed enormity — that anyone at this period in history, in the year 1961, should have to get up in a public place and soberly and seriously argue using facts and reason to establish the point that what the Jews did in Palestine in 1948 was neither equal nor comparable to the deeds of the Nazis in Europe. It is a rather frightening thought that such a speech or argument should be necessary — only 16 years after the war, with thousands of direct witnesses of the Nazi mass murders still alive.

M. FENSON AGAIN IN WINNIPEG

Melvin Fenson is back in Winnipeg after a bout with journalism and public relations in Israel. He finds himself, however, in th editor's desk of the "Israelite Press" (English section) in direct competition with the other — or one of the other — Winnipeg Jewish weeklies, the "Jewish Post" which he edited for more than 13 years.

Mel Fenson, a former rabbinical student at the Jewish Theological Seminary, is a New Yorker who found Winnipeg's famous Jewish flavour so appetizing that he has made it his home.

I.L. PERETZ ON "FIGHTING WORDS"

The Yiddish classic writer I. L. Peretz was cited in support of a literary argument the other Sunday night on the CBC's national TV network. The programme was Fighting Words and the participant was Leslie Fiedler, professor of English literature at Montana University. Fiedler was discussing his thesis that it is the task of the novelist to inject a negative theme in his writing if he wants society to feel an impact. In discussing this he mentioned that he has been reading, re-reading and thinking about Peretz in this connection. Peretz's view was that the writer has a "Yetzer Ha-ra," an evil impulse, and it is this "evil impulse" to say "no" that the writer must obey.

Besides being a well-known critic in the field of American literature, Fiedler has written a book on Jewish fiction in the United States. It is a rather significant fact that three of the leading American literary critics of the day — Leslie Fiedler, Alfred Kazin and Irving Howe — are Jews who in addition to being knowledgeable about Melville, Henry James and Mark Twain, are immersed in Yiddish literature. Howe has edited and translated several Yiddish prose anthologies and Kazin has recently written on Sholem Aleichem.

Time was when Jews in general American life were totally bereft of any familiarity with their own literary heritage. Happily, this is apparently no longer so.

THE RICHMOND HILL RADIO FORUM

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(continued on page 10)

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A CANADIAN-JEWISH SAGA

RIBBENTROP MADE HIM MAD

SAMUEL BRONFMAN - A REAL SUCCESS STORY

THE CANADIAN JEWISH NEWS has interviewed Mr. Samuel Bronfman on the occasion of his 70th birthday. Mr. Bronfman, national president of the Canadian Jewish Congress since 1932, is today recognized as Canada's Number-One Jewish leader. He is also one of the World's most renowned Jews, a man whose name has become a household word in Jerusalem and New York, as much as in Winnipeg and Montreal — and a symbol of dedication to our people and philanthropy. —

In 1891, in a small town in Bessarabia, a boy was born to Yechiel Moshe and Mindel Bronfman. When the boy, named Zundel, was six weeks old, Yechiel Moshe took his family — his wife, three sons, one daughter — and headed across the ocean towards what was then the farthest west: Saskatchewan, in the distant land of Canada.

Yechiel Moshe, a pious, God-fearing man, was one of the few newcomers to this continent of that period who had not been forced to emigrate because of poverty and starvation. Despite the hardships prevailing in the Russia of the '90's, Bessarabia in general, had been a country of relative affluence: a land of honey, milk and wine. Its Jews, in contrast to those of the other provinces of the vast Czarist empire, had been known more for their farming and trade than for profound scholarship.

FLAIR FOR ADVENTURE

Yechiel Moshe Bronfman was one of these. A man of some means, according to the surroundings and the standards of that time, nevertheless, must have had the gift of sensing the hopelessness of remaining in Russia. His trek to the west, overseas, must have been motivated by a flair for adventure, in the best sense of the word — discovering a new continent, the continent of the future. Thus he came to Canada with his three boys and daughter. Four more children were born here.

Thus the wheels of the Bronfman saga began spinning. The entire clan consisted of the best of pioneer stock, the father and mother united in an ideal marriage, devoted to each other and to their children; God-fearing and industrious; practical and charitable. This example had remained for ever an inspiration to the children and grandchildren.

A FAMILY MOTTO

Today Samuel Bronfman, king of distillers, is wont to repeat a maxim of his father's: where there is unity, there is peace; where there is peace, there is MAZEL BRACHA.

This maxim has remained to this day a kind of family motto for the Bronfmans. They are an examplary, united family.

As a matter of fact, shortly after the demise of old Yechiel Moshe, the family met in the old house in Manitoba (where it had settled after two years of farming in Saskatchewan) and vowed always to remain close to one another.

Samuel Bronfman, whose seventieth birthday is now being celebrated by Canadian Jewry, was trained for Jewish leadership in the house of his father. It is certainly the legacy of his parents that he pursues his communal work. The ancient verse — the deeds of the parents are the inheritance of the children — can be applied to Sam Bronfman and his family.

THREE GENERATIONS OF BRONFMAN'S

When Yechiel Moshe came to Saskatchewan from Bessarabia, he took along with him a rabbi who was also a schochet and teacher. Thus Old Yechiel Moshe established the roots for a Jewish family in the New World. He perceived the opportunities on this continent not only in the field of business but also in the spiritual realm. Thus was embedded a Bronfman characteristic, flourishing to this day: big business with a big heart.

UNIVERSALISM & JEWISHNESS

Another feature of this prominent family is a profound Jewishness added to universalism; not a ghetto Jewishness, but living together in mutual respect with love for the country of men and women of different faiths. The old Bronfman home in Manitoba was permeated with the spirit of Jewish tradition and with an atmosphere of tolerance and respect for their neighbors of all religions.

This respect for others was never practised at the expense of Jewish dignity or Jewish interests. Sam Bronfman has always been known for his tolerance and friendship for people of all denominations, for his profound interest in the development of Canada, its industry and culture, its universities, its art. Simultaneously, however, he has continually fought for the rights of his people. He remembers the down-trodden and the suffering wherever he is. For the first time an incident can be revealed which shook Samuel Bronfman to the core.

Toward the end of 1932, he visited Germany, combining business with pleasure.

RIBBENTROP'S "ASSURANCE"

These were the last weeks of the Weimar Republic. German democracy was tottering. It was clear that, because of the disorganization and disunity of the democratic forces, Hitler was coming into power.

Today, twenty-nine years later, Mr. Samuel Bronfman, recalls this incident with every detail as though it happened yesterday:

"I had a conference at the Adlon Hotel with important distillers from England and Germany. My representative in Berlin, Mr. Franz Sichel, and the head of the British distillers introduced me to a man who, at that time, was in the liquor business: Heinrich von Ribbentrop.

"Von Ribbentrop was already Hitler's foreign affairs expert. A member of the Reichstag, a leader of the Nazi party, he had the suave manner of a born salesman. He looked debonaire, polished, understanding. What is known as a nice man. The Nazi party was the first party in the German parliament. Within a few weeks Hitler was destined to become the dictator of Germany. Then I saw the writing on the wall. For the twenty-two parties opposing the Nazis were unable to unite against him.

"A day later my British and German colleagues and I were invited to Ribbentrop's country home for lunch. Of course, I was perturbed by the Nazi danger, I could not leave this luncheon talk at a business level. I never hid my Jewishness nor my interest in the welfare of the Jewish people. Hence I put the following question to Ribbentrop:

"WHITE LIE"

"I know that you will be in power very shortly. I'm a Jew and am most certainly concerned about what will happen to the Jews after you take over. Herr von Ribbentrop, can you tell me something that will put my mind at ease?"

"Ribbentrop smiled benignly and answered, 'I assure you that **nothing** will happen to the Jews after we take over. This is all politics. Everything will be fine. In fact, some wealthy Jews secretly supported us and we will remember that.'"

"At the time my wife and I did not realize that this was a white lie. Several weeks later Hitler assumed power. What followed is common knowledge."

Soon after, convinced by the tragic omens in the German situation, Mr. Bronfman began to pour all his energies into organizing the Canadian Jews to meet the emergency.

First of all, he reorganized and built the Canadian Jewish Congress into the all-embracing structure of Canadian Jewry which it is today.

When Mr. Bronfman became president of the Canadian Jewish Congress, he had behind him years of active participation in every phase of Jewish activity. An ardent Zionist from childhood on, a man who learned to practise charity in his father's home, he was ready for the mantle of leadership tossed upon him.

"HUDDLE TOGETHER"

He followed the example of his late father who, after the Kishenev pogrom in 1905, had organized succor in Brandon, Manitoba, where the Bronfmans had been living. He learned the elementary lesson of Jewish and human solidarity in that home. "It grew upon me, that one has to do his share... In the farming village we used to observe the animals who, during a storm, met and huddled together. So it should be with all who are potentially threatened by persecutors. Yes, man is his brother's keeper.

Mr. Bronfman interrupts his reminiscing. He defines his philosophy of giving and helping:

"Philanthropy is an old-fashioned concept. I prefer the Jewish term of Tzedaka — the pursuit of justice—which, in our time, is called 'welfare'. This has become part of the North American way of life."

Thus the Bronfman family tradition evolves around social welfare and activity on behalf of the less fortunate. There is an ornament home stood. When both parents died, the Bronfmans refused to inherit the house. It was donated to the orphanage. Allan, Sam's brother, became—and still is—its president.

Sam himself has been identified with every aspect of constructive Jewish activity: Zionism, education, assistance to newcomers, Federation of Jewish Charities in Montreal.

HIS "CREDO"

In 1924, Samuel Bronfman married a Winnipeg girl, Saidye Rosner. They moved to Montreal where they have been residing ever since. The Sam Bronfmans have four children — two sons and two daughters — and six grandchildren.

Mrs. Bronfman is active in many Jewish affairs.

A few days ago, this writer spent several hours in the library of the Bronfman manor, the Belvedere. Surrounded by books and rare paintings, Sam Bronfman, in the manner of the **grand seigneur**, clearly re-defined his credo as a Canadian and a Jew:

"Full integration in the life of Canada while maintaining that particular contribution of our Jewish individuality."

This is not merely Sam Bronfman's philosophy. It has been his life. Thus a man who has become one of the greatest industrialists in Canada's first Jew. For he always practises what he preaches.

SAMUEL BRONFMAN
NOW SEVENTY

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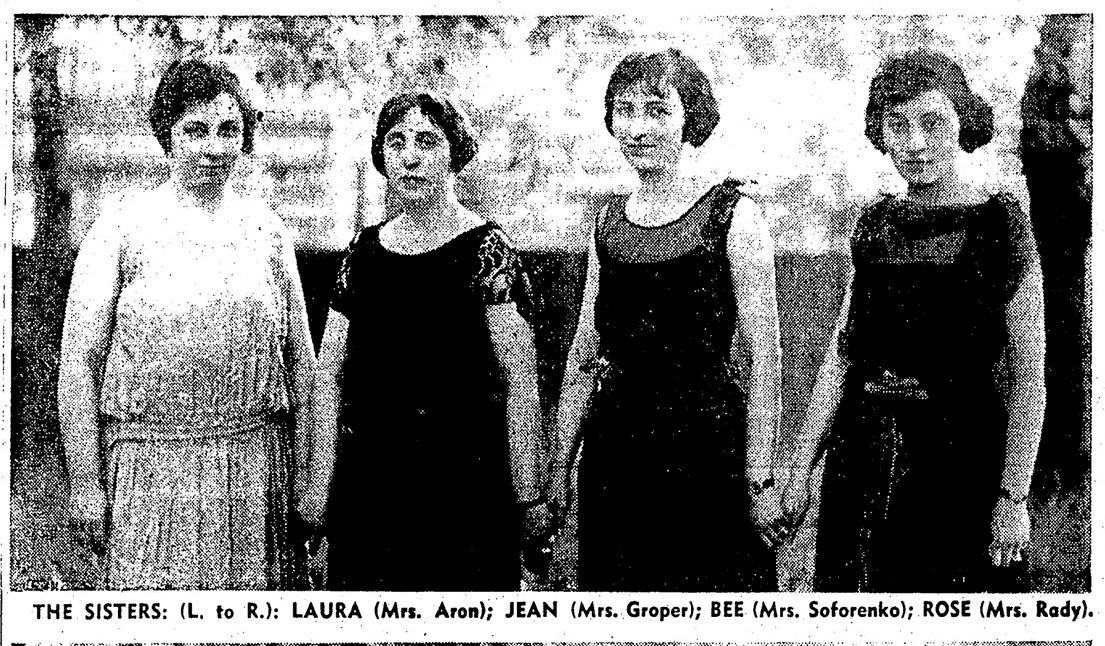
The Bronfman Clan in Winnipeg in The Twenties

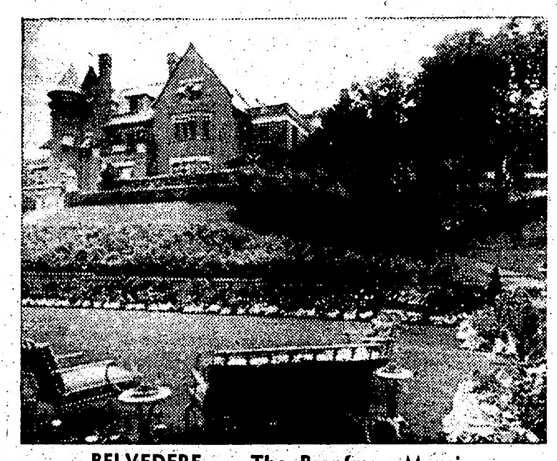


THE SISTERS: (L. to R.): LAURA (Mrs. Aron); JEAN (Mrs. Groper); BEE (Mrs. Soforenko); ROSE (Mrs. Rady).

THE BROTHERS: (L. to R.): ABE, HARRY, SAMUEL, ALLAN.

ESTABLISHED TRADITION

YECHIEL & MINDEL BRONFMAN



BELVEDERE — The Bronfman Mansion

MRS. SAIDYE BRONFMAN O.B.E.
CANADA'S FIRST JEWISH LADY

THE SAMUEL BRONFMAN FAMILY — Left to Right: Baron Alain de Gunzburg (son-in-law); Baroness Alain de Gunzburg (daughter); Mr. Charles R. Bronfman; Mrs. Samuel Bronfman, O.B.E.; Mr. Samuel Bronfman; Mrs. Phyllis Lambert; Mrs. Edgar Bronfman; Mr. Edgar M. Bronfman.

BRITAIN'S LADY OF T.V. By DILYS ROME

MEET NATASHA KROLL

LONDON

The woman who has probably contributed most to the look of television is Natasha Kroll, the designer who was tempted into the studios from making the famous window displays of a Piccadilly store. As the head of a unit responsible for designing topical programmes, she is responsible for those gifted arrangements of artefacts which change the key of "Monitor" in the course of half an hour from the atmosphere of a vaulted cathedral to the tundra-like wastes of philosophical speculation or the populous fantasy of an artist's studio.

NATASHA KROLL, BRITAIN'S LADY OF T.V.

She often creates her best effects with nothing more than a set of dividers and a drape or two, a few cubes, and a tall, ladder-like construction. And from this collection she will match a set to, say, the burly actors from "Fairy Tales of New York," and the lean sculptor, Zadkine.

Natasha Kroll was decorating Simpon's windows in Piccadilly with their cold elegance and disturbing trompe l'oeil when the BBC invited her to join its design unit in 1954. Before that she had been doing the displays for Rowntree's York store, and the Design Centre's more festive window displays have also borne the stamp of her witty understatement.

She made the change from windows to the television screen with no more preparation than taking the course the BBC runs for producers. There were a few adjustments to make, she admits. For one thing, the television cameras do not like white, and register it as something quite different, so white is no part of a television designer's range. Effects like light on a metallic surface are also out "because something terrible happens".

But Miss Kroll deprecates the idea that a designer should find the change difficult. Obviously she didn't. She must be one of the more unshakeable personalities in television, coolheaded to the point of being philosophical. One thing that impresses her about television is the amount of set-making that is needed. "It's a very greedy machine, the more you feed it the more it seems to want." But what this means to her is the wonderful opportunity for boldness and experiment in sets, "after all, if an arrangement doesn't come off, there's plenty of opportunity to try something else." She does not comment on whether she thinks these opportunities are always taken.

It is, perhaps, because of this determination not do be shaken that she found herself travelling from Germany at the age of 19 to teach in an art school in London on a staff which included Milner Gray, Pearl Falconer, and Leonard Rosoman.

Natasha Kroll, the daughter of a scientist, was born in Moscow where she lived until she was 10. For the next nine years she lived with her parents and brother in Berlin and Wiesbaden before joining the London staff of an art school. Her brother (now of "House and Garden") followed her to London as a student at the same school. Her parents stayed in Berlin and spent the war in Belsen.

Miss Kroll's enthusiasm for living and working in London is all-embracing, not excluding London fog. She arrived in one in the mid-thirties; "wonderful fog, it was pink. I've never seen fog like like it since." She has had ample opportunity in the past few years to study the varieties of fog. Her house backs on to the towpath at Putney.

The plain late Victorian villa which she shares with her mother has been transformed by light coloured walls, plain waxed wood, the judicious knocking down of partitions, but above all by a riot of objets trouvés, an old decorative rocking chair, a dresser loaded with old china that is in use, a collection of straw folk-toys, and colourful Russian dolls.

Her hope for the future of television is for more experiment for everybody. Her own interest in experiment recently led her to ask permission to attach herself to a unit making the film "A House in Bayswater" in a house in Bayswater with virtually no set to arrange, merely because it was an experiment she enjoyed. And, of course, Miss Kroll hopes for colour television as soon as possible. "It's a wonderful quality in television, translucent."

The Woman And The Home

ANNUAL GRADUATION OF ASSOCIATED HEBREW SCHOOLS, MARCH TWELFTH

The annual Graduation Exercises of the Associated Hebrew Schools of Toronto will take place on Sunday, March 12, 1961, at 11 a.m., in the Auditorium of the North Bathurst Talmud Torah. Approximately 75 students from the various branches of these schools will receive their diplomas.

Presiding over the Graduation Exercises will be **Mr. Joseph Levine**, Chairman of the Board of Education. Brief messages will be delivered by Mr. Wilferd Gordon, Q.C., President of the Associated, and Dr. Joseph Diamond, Director, Bureau of Jewish Education. A number of awards and prizes will be distributed to graduates who have excelled in their studies.

Awards will be presented in memory of the following:

Rebecca Alexandroff; Jacob and Elizabeth Andrews; Rachel Brown; Ada and Isaac Davidson; Ernie Fine; Moses Gelber; Sophie Gelber; Morris I. Greisman; Stuart Allen Hoffman; Nathan Kaplan; Mark H. Keyfetz; Leona Lepofsky; Paul Levi; Esther Miller; William Pomerantz; Jacob Samuel; Minnie Rosenfeld Saunders; Joseph Schwartz; Mannie Tator Stone; Julius Weil; Rabbi Joseph Weinreb; Mottel Weisfeld.

There will be the **Wilferd and Balfoura Gordon** awards in memory of Rabbi Jacob and Mrs. Lifshe Gordon.

Following prizes and awards will also be presented:

The **Shaarei Shomayim Congregation** award in honour of **Mr. and Mrs. Meyer W. Gasner** and **Mr. & Mrs. Louis N. Nadler.**

The Joseph Levine Award; The Israel and Rose Weinberg Award; The Leah and Samuel Jolofsky Award; The Moses David Gelber Award; The Associated Hebrew Schools Award in honour of the Principals, Dr. Levi Jacober and Abraham Shkop; The Shaarei Shomayim PTA Award in honour of the Principal, Jack Burke.

Also, the awards of the organizations active on behalf of the Associated Hebrew Schools. These include the Day School Parents: The Brunswick Talmud Torah Parents; The North Bathurst Talmud Torah Parents; The Shaarei Shomayim Talmud Torah Parents and The Women's Auxiliary of the Toronto Hebrew Free School.

RECIPE FOR PURIM

With PURIM in the offing, can Hamentaschen be far behind? The following recipe for these three-cornered cakes is Jennie Grossinger's favourite.

YEAST DOUGH :

2 cakes or packages yeast
¼ cup lukewarm water
¾ cup scalded milk, cooled
5 cups sifted flour
¾ cup sugar
1½ teaspoons salt
3 eggs
1 cup melted butter

Soften the yeast in the water for 5 minutes, then add to the milk. Stir in 2 cups of the flour, the sugar and salt. Add one egg at a time, beating after each addition. Beat in the butter and remaining flour. Knead for a few minutes, then place in a bowl; cover with a towel and let rise in a warm place until doubled in bulk. Punch down and knead on a lightly floured board for 5 minutes. Divide the dough in half and roll out to ¼-inch thickness. Cut into 4-inch squares. Place a heaping tablespoon of filling on each and fold the dough over into a triangle, sealing the edges. Let rise until doubled in bulk and brush with beaten egg yolk.

Bake in a 375 degree oven 25 minutes or until browned. Makes about 3½ dozen.

POPPY SEED FILLING :

2 cups poppy seeds
1 cup milk
¾ cup honey
1 teaspoon grated lemon rind
½ cup seedless raisins

Have the poppy seeds ground or put through your food chopper. Combine with the milk and honey. Cook over low heat, stirring frequently, until thick. Stir in the lemon rind and raisins. Cool and fill the dough.

HALF A DOZEN OR SIX

By RUTHIE

How often, as a housewife, are you confronted with the thought of economizing? I don't have such mundane problems. My stringent budget takes care of that.

Ned, bless him, never tightens the purse strings. However, each week before giving me my household allowance, he admonishes me.

"How come, you don't save like other women?"

"With prices as they are, I should save yet?"

"Every Wednesday you get sixty dollars just for the house. Yet, comes Tuesday, you haven't a cent. Why can my sister save a few dollars each week?"

"Bosh!" By this time I'm thoroughly angry. I can't refrain from retorting.

"When anyone visits unexpectedly, I'm always prepared. The cupboards are full of emergency packages, the freezer is filled to the hilt, there's always the fragrance of freshly-baked cake. But your sister doles out half of a salami among ten people. If you want me to do the same thing, O. K.! I'll pinch the penny till the Indian cries 'ouch'!"

This week was no different from any other. Why are men such simpletons? Don't they realize that "money for the house" doesn't imply money for food only? What about shoe repairs, laundry — mostly his shirts —, tailoring, electrical appliances, hardware, nickels and dimes for the kids when they need this or that for school? I could explain till I'm blue in the face. Nothing helps.

In all fairness to my spouse, however, I tried to see what I could do to hang onto a dollar. After all, he never holds back on extras, so why can't I reciprocate by hiding a "bundle" someplace?

The first problem to tackle was my mode of marketing. Did I have to shop by phone? My grocer sells a certain floor wax for ninety-three cents. The same product, same size, costs seventy-nine cents in the supermarket. Fourteen cents difference! Butter — two cents more! Fresh fruits — he's way off the beam!

I decided to pull myself together. So what if it was five degrees and the wind howled. People were out. I'd go out too. All I had was a ten-block walk to the shopping center. Well, the air would do me good!

I ventured forth. By the time I arrived at my destination, I felt exhilarated. Ned was right. I should get out more often.

The sight of the supermarket dazzled me. It was months since I had been in one. The fruit and vegetable stalls blazed in an array of color. I walked along the aisles. The new cake mixes fascinated me. Then I reached the drugs and miscellaneous. What joy! I grabbed for every new-fangled gadget, every face cream with vitamin enriched hormones. I felt like a child left alone in a forest of candies. Not once did I look at the list I painstakingly prepared. I bought, period.

Need I say that, by the time I was through at the check-out counter, I was glad I had some change left?

To add insult to injury, I had to take a cab home, which meant another dollar down the drain.

Wait till Ned comes home tonight. He'll hear plenty!

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SOCIAL NOTICES

Accepted by Phone, RU. 2-9292

Announcements, Engagements, Receptions and Personal Notices.

Mr. and Mrs. Julius Everett announce the engagement of their daughter **Dorothy Rachelle,** to **Robert Seymour Weinstein,** son of **Mr. and Mrs. Jack Weinstein** of Brooklyn, N.Y. Marriage to take place March 26, 1961 at Adath Israel Synagogue.

Mr. and Mrs. Joseph Tanenbaum announce the engagement of their daughter, **Esther Elke,** to **Robert P. Kaplan,** son of **Mr. and Mrs. Charles Kaplan.** Marriage to take place October 10, 1961, at Beth Tzedec Synagogue.

Mr. and Mrs. Sam Fruchtman announce the engagement of their daughter, **Sylvia,** to **Meir H. Kaufman,** son of **Mr.** and **Mrs. J. G. Kaufman, Miami, Florida.** Marriage to take place June 29, 1961

Mr. and Mrs. David Salsberg announce the engagement of their daughter, **Sandra,** to **Lionel Silverman,** son of **Mr. and Mrs. Max Silverman.**

LETTERS TO THE EDITOR

IMPRESSED BY PERFORMANCE

Dear Editor:

I saw **The Andersonville Trial** at the **O'Keefe Centre** last week. I was so impressed that I should like to pass on some comments.

Martin Brooks, in the role of court prosecutor, gives a marvellous performance. His acting is exciting and intense. Perhaps because of a cold, Brian Donlevy is apparently not up to his usual high level of performance. Still, he carries off his part adequately, with his old touch here and there.

The portrayals of the various witnesses are most exciting. Special mention should be given to Donald Hotton and Charles Durning who play the parts of two witnesses — one, pathetic, the other, slightly foolish — rather well.

Sam Gray, as the prisoner, is superb.

The whole play is captivating, interesting and probing.

TORONTO Aviva Shemen

— Keep Smiling —

CHANGE OF MIND

Author: "Here is the manuscript I offered you last year".

Editor: "What's the idea of bringing this thing back when I rejected it last year?"

Author: "Well, you see, you've had a year's experience since then".

DEFINITION

When does a book become a classic?" asked the English instructor.

"When people who haven't read it begin to say they have", replied a bright pupil.

MISTAKEN IDENTITY

"Hello", said one voice.

"Hello", came the answer.

"Is that you, Sam?" asked the first.

"Yes, this is Sam", came the answer.

"It doesn't sound like you, Sam".

"Well, this is Sam speaking all right".

"Are you sure this is Sam?"

"Sure, this is Sam".

"Well, listen, Sam, if you're sure it's you, then lend me fifty dollars, will you?"

"All right", came the answer, "I'll tell him when he comes in".

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FAMILY HEALTH SERVICES AVAILABLE IN ONTARIO

You should know about the many Health Services available in Ontario to help you, or a member of your family. *We suggest you clip this ad for your reference!*

DENTAL SERVICES
The Dental Division of the Department of Health includes these services:
- Dental services in the Ontario Mental Hospitals and Central Dental Laboratory.
- Operation of dental railway cars which provide service for school children in certain areas of unorganized territory.
- Dental services for children in organized territory by grants-in-aid to local boards of health.

CONTROL OF COMMUNICABLE DISEASE
This is handled by The Division of Epidemiology, which extends to all municipalities help in their efforts to discover the factors contributing to outbreaks of communicable diseases.

HEALTH UNITS
A Health Unit is a union of urban and rural municipalities for the purpose of providing a more efficient community health program. This union may consist of counties, districts, or groups of townships, together with their cities or separated towns. The Unit functions under the local authority of a Board of Health which appoints the Unit's personnel, consisting of doctors, nurses, veterinarians, sanitary inspectors, and clerical staff.

ENVIRONMENTAL SANITATION
This Division administers regulations and provides consultative service to local, health authorities relating to food sanitation, milk and milk products, eating places, refuse disposal, recreational sanitation, school sanitation, rural water supply and sewage disposal, insect and rodent control, and other aspects of environmental sanitation.

INFORMATION & PUBLICITY
Here, plans are developed to promote a greater awareness among the people of Ontario of the health services at their disposal.

INDUSTRIAL HYGIENE
This Division promotes health in industry. Employers are encouraged to provide medical and nursing services directed towards the maintenance of general health.

LABORATORIES
The great bulk of this work comprises the bacteriological investigation of infectious diseases by the medical profession. Bacteriological control of milk and water supplies is also an important function.

MEDICAL STATISTICS
This Division acts in an advisory capacity to all Divisions of the Department in the analysis of statistical data as well as the planning of special surveys.

NURSING BRANCH
This branch supervises schools of nursing throughout the Province in regard to educational standards and living conditions.

PUBLIC HEALTH NURSING
A main objective of this Division is to interest and assist local boards of health in the organization of public health nursing services.

MATERNAL & CHILD HEALTH
The Division of Maternal and Child Health concerns itself with matters related to the health of the expectant mother and the health of infants, pre-school and school-age children.

MENTAL HEALTH
This division operates a number of mental hospitals, including hospital-schools for mentally defective children.

TUBERCULOSIS PREVENTION
Ontario is fortunate in having developed a comprehensive control program under the overall direction of the Division of Tuberculosis Prevention. Their sanatoria throughout the Province are operated by voluntary groups, with the Government contributing substantially to the cost of the maintenance of the patients in these TB hospitals, as well as providing grants for new construction.

Since the x-ray is still one of the best diagnostic weapons in the hands of medical science, the Government operates mobile x-ray units throughout the Province.

REHABILITATION
With the creation of a new Division of Rehabilitation, the work of rehabilitation is being closely co-ordinated with the other medical and allied services which former mental and tuberculosis patients need.

NUTRITION
This department is primarily a consultant service. Major activities include conducting nutrition conferences for public health nurses across the Province, and such community services as family counselling, school health service and well baby clinics.

ONTARIO DEPARTMENT OF HEALTH
Parliament Buildings, Toronto, Ontario. Honourable Matthew B. Dymond, M.D. C.M., Minister

TORONTO'S JEWISH WELFARE SERVICES

Where People And Jobs Meet

OUR JEWISH VOCATIONAL SERVICE

By Louis L. Lockshin
President, JVS

One of life's major concerns is choosing a vocation and making a living.

Traditionally, Jewish thinking has recognized work as an important source of personal fulfillment and self-esteem. The work of the Jewish Vocational Service is closely bound up with this essential requirement for a satisfying life. Through vocational guidance, a job placement service and a rehabilitation workshop, JVS helps individual members of our community to achieve vocation adjustment and self-respect.

ORIENTED TOWARDS THE YOUNG

Vocational guidance is a process of assisting individuals to select, prepare, enter and progress a suitable occupation. The JVS guidance program is oriented chiefly to young people. People vary tremendously in their abilities, interests and personality. The JVS guidance program affords young people an opportunity to plan satisfying careers with the help of vocational counsellors trained to recognize and evaluate individual differences as they relate to planning careers.

UNIQUE IN CANADA

Through its selective job placement service JVS has established an effective link between Toronto employers and job seekers with a result that JVS is often referred to as a place where "people and jobs meet."

The JVS Rehabilitation Workshop, unique in Canada simulates to a high degree the characteristics of a factory-type work setting and provides opportunities for handicapped persons to improve their prospects for obtaining remunerative employment.

HOW IT OPERATES

The JVS program is financed for the most part by the non-sectarian United Community Fund. However, additional financial support to maintain services for new-Canadians is provided by the United Jewish Relief Agencies, a beneficiary of the UJA. Without this supplementary support, JVS might never have advanced to its present level. The organization of JVS in 1947 coincided with the mass movement to Canada of displaced Jews in Europe and other parts of the world. These people needed jobs and they needed them quickly. For a time, JVS staggered under the impact of this sudden demand and might well have floundered if the UJRA had not come forward with financial support to finance a sorely needed expansion of the staff. JVS is much indebted, even today, to the UJRA and to the leadership of such men as Arthur Gelber, H. Max Swartz, QC., past chairmen of the UJRA and to Jack Shindman and the Hon. Allan Grossman, M.P.P., who currently serve as co-chairmen of that organization.

MANY THOUSANDS AIDED

Several thousand new-comers have been aided by JVS since those dramatic days of 1947. Last year alone, the JVS assisted 850 new-Canadians through its various programs. Services maintained for the new-Canadian are essentially the same as for long-term residents: for the new-Canadian youngster, an opportunity to meet with a vocational councellor to plan a suitable school and career plan; for the adults, help in locating employment and getting adjusted to Canadian working life; for the man or woman with a vocational handicap, an opportunity to prepare for regular job demands through a short period of rehabilitative sheltered work.

ROLE OF VOLUNTEERS

The affairs of the Jewish Vocational Service are managed throughout the year by a group of volunteers who serve on the Board of Directors, without remuneration. A paid professional staff composed of qualified psychologists and vocational counsellors conduct the actual service programs. Often the professional staff and volunteers on the Board or special committees join together to carry out special projects. Twice in the past six years JVS had conducted successful job-finding campaigns which attracted national attention because of the results achieved by utilizing fund-raising techniques to "raise" jobs. These campaigns were the more notable because they took place in the midst of business recessions. Apart from alleviating the personal distress of the unemployed, these efforts also substantially reduced the financial outlays of the Jewish community for the support of those out of work.

HIGHEST FORM OF CHARITY

JVS is an important link in the chain of Jewish community services. It helps members of our community to find fulfillment in their work lives. At the very least, it helps a man maintain his self-respect through employment. To paraphrase Maimonides, the highest form of charity is that which gives a man an opportunity to work, the means to support himself independently and to live in dignity.

Joining with me in the 1960-61 season as officers and members of the Executive Committee are the following:

Senior Vice-President, Marvin Fremes; Vice-Presidents, E. M. Sprackman and Harry J. Waisglass; Treasurer, Robert Hall; Secretary, Barrie D. Rose; Bryant M. Kassirer, Murray D. Levine, Joseph Macks, David Mouckley, Dr. Albert Rose, Manny Rotman, and Jack Shindman.

The JVS administrative staff is headed by Milton Friedman who is the Executive Director and Bernard Berger, Assistant Director.

A CJN SERIES

Profiles of our institutions

begins in this issue

Mr. Louis L. Lockshin, President of the Jewish Vocational Service
and
Mr. Bryant Kassirer, President of the Jewish Family & Child Service,

Present these important Community institutions to our readers

— The Editors

Jewish Family Agency Has Busy Year

UNEMPLOYMENT CREATES FAMILY PROBLEMS

By Bryant Kassirer
President, JFCS

The Jewish Family and Child Service of Toronto has just ended one of the busiest years of its 40 years of service to the Jewish Community of this city.

1350 families were on the active caseload during 1960, a total of 3400 adults and 3750 children being served through the year. In relief services alone, the agency dispensed a total of $137,000 of which $67,000 of financial assistance was made available through United Jewish Appeal. Because of heavy priorities for services to the aged and to meet the increased financial assistance burden, a large waiting list in family counselling became necessary.

FAMILY COUNSELLING — NECESSITY

A much needed expansion of staff is under consideration by the Board, while within the agency plans to give service to certain clients through group methods are being considered. The only parallel previous to this were the years this community performed the near impossible task of placing 500 European youths in adoptive homes. This year's crisis in the agency services was created by local conditions rather than events on the world scene. An unprecedented rise in unemployment, continued heavy application rates for family counselling, a 100% rise in the use of counselling and placement services for the aged marked the year's activity.

Since the early days of the depression in Canada, this agency established and consistently adhered to the giving of professional casework services that proved to be the sustenance of Jewish families in distress in the Toronto Community. When post-war immigration to Canada demanded a shift in services, the agency met fully the demands placed upon its professional staff by shifting its program of priorities to meet the crisis. To meet present family needs, the Board of Directors of the Agency, under the leadership of its newly elected President, Mr. Bryant Kassirer, has once again reviewed priority needs so that the redeployment of the professional staff to deal with increased pressures has operated smoothly.

ALL AGE LEVELS INVOLVED

The basic task of the family agency is to work with all aspects of family relationships in order to maintain and raise the ability of Jewish families to cope with emotional and economic stress. The service deals with all age levels and Jewish affiliations. Family counselling is its basic service, with parents, husbands and wives, grandparents, children, single adults, young engaged couples, newly married pairs, widows, single parents who are separated from their spouses, or from their children — in all, a wide range. A basic ingredient in the knowledge and skill of the family counselor is a sound value structure based upon an understanding of the meaning of family life to Jews. During this period of economic distress, discussion of money problems, family budgeting, and the meeting of financial needs is required by a large number of these families.

HELPS NEW CANADIANS

The agency serves as well a large group of new Canadians in a family adjustment program that is closely integrated with the services of JIAS and the Jewish Vocational Service. Counsel and financial aid is available to families with elderly adults in making the necessary plans for a more liveable old age for parents or for oneself. A growing foster home program for the aged is integrated with the Jewish Home for the Aged of this city. Burial accomodations for the deceased indigent Jew is available through the agency. Child placement in foster homes, adoption placement, and services to unmarried parents are provided. In all departments of the Agency the emphasis is on professional training and skill in counselling families with the protections of adequate supervision and a staff development program to achieve sounder and more efficient methods of helping families.

TIE-UP WITH U. OF T.

The agency has a close liason with the University of Toronto School of Social Work and its professional program is geared to priorities established, not only within the agency, but under the auspices of the Social Planning Council of Metropolitan Toronto. The agency derives its funds from the United Jewish Appeal through the United Jewish Relief Agencies and the United Appeal of Metropolitan Toronto through the United Community Fund. The heavy increase in the use of the services of the agency, while presenting serious budgetary difficulties, has been met by the determination on the part of the Jewish Community to see the Jewish families in this community who are suffering under stress through their difficult ordeal.

1960 was a year of transition for the agency in another vein. Due to the death of the former Executive Director, Miss Dora Wilensky, Mr. Jerome Diamond took over the post of Director at the beginning of the year.

STARS IN O'KEEFE SHOWCASE '61' MARCH 13-18

ANDY WILLIAMS

DIAHANN CARROLL

THEATRE IN TORONTO

By BARBARA I. PEARL

"FIORELLO!"

AT THE O'KEEFE CENTRE

Toronto public can as yet take the opportunity to see FIORELLO! this week at the O'Keefe Centre. Each evening this entertaining musical performs to a packed house.

Written by Jerome Weidman and George Abbott, the music was composed by Jerry Bock, lyrics by Sheldon Harnick..

Fortunately FIORELLO! has an excellent cast starring Bob Carroll, Rudy Bond, Charlotte Fairchild, Paul Lipson, Jen Nelson, Zeme North, Clint Young. I say "fortunately" because the play, otherwise, is weak in content.

The curtain rises with Fiorello La Guardia, played by Bob Carroll, reading the "funnies" via radio. Of course it brought a laugh. It depicted a characteristic of the Little Flower, as Fiorello was endearingly referred to.

With the singing and dancing reminiscent of the years before World War I and the late twenties, the show continued at a brisk pace.

Fiorello's general brusqueness, the relegating of his home life into the background, his profound love for people gave one an inkling of the bigness of heart within this little roly-poly man.

Bob Carroll, as leading man, assumed La Guardia's idiosyncracies. He tried hard and succeeded at times in carrying the Little Flower's identity. Unfortunately it was merely a smattering of what he could have shown were there more to the story.

• • •

To me FIORELLO! was somewhat disappointing. The era stressed I can visualize only from heresay. What I can recall, however, is the time during the late thirties, early forties, when La Guardia was Mayor of New York City. These were the grim years — years of The Depression and World War II — which gave meaning to Fiorello's characteristics.

At a time when general feeling was one of anxiety and sadness, it felt good to know there was someone who could provide a laugh. His reading the "funnies" every Sunday morning to his millions of listeners was a way of saying, "Hang on! We're going through a terrible time. But this, too, will pass!"

His fireman's hat became a symbol. At a time of tension and fear, everything this explosive little man did was so prosaic, one couldn't help but feel it was good to be alive — despite all hardships.

• • •

This phase of Fiorello's life was not enacted. Yet it was the most important part of it.

One can never forget sensing his strong emotion of futility when his beloved Italy became, for awhile, Hitler's stooge. Nor will I, for one, ever forget the break in his voice and the tears in his eyes during the memorial ceremony on the First Anniversary of the Uprising of the War saw Ghetto.

• • •

Mr. Carroll depicted Fiorello to a T when, at one point, he said he had no time for something which was personal. As an aside, I can point out another instance of the sort. This was when La Guardia's sister, Mrs. Gemma Gluck, was released from the Ravensbruck Concentration Camp. The U. S. Army had arranged for Mrs. Gluck to speak to her brother by radio. She recalls with amusement as Fiorello said, "Hello, sister."

"Oh, Fiorello, is it really you? I can't believe it."

He answered, "No time for sentiment! Tell me what you want me to do and I'll do it".

• • •

That was Fiorello H. La Guardia — brusque and undemonstrative. Not because he lacked feeling, but because he could not "let 'go" for fear of slobbering too much.

And that, FIORELLO! does not portray.

In Our Town And Elsewhere

Pioneer Women

By the CJN staff reporter

More than 1,000 members and guests of the Pioneer Women's Organization gathered on Tuesday, February 14, at the Canadian Room of the Royal York Hotel for their annual Donors' Dinner. This year it held special meaning as the Pioneer Women are celebrating their 35th anniversary.

The 13 original founders of the Toronto Pioneer Women were honoured. Mrs. Min Walerstein, one of the Toronto founders traced the 35 years from its inception in 1926 when Rahel Yanait Ben Zvi wrote friends in New York asking assistance for an agricultural training school she founded in Israel, to the present scope of a global organization.

Following this review, the map of Israel was illuminated in locations that hold special meaning for the Toronto clubs. **Miss Ruth Wolfish**, council chairman welcomed the guests. She mentioned that among the 500,000 members of the Moetz Hapoalot (the Israeli Labour Women Council), are Rahel Ben Zvi, first lady of Israel, and Golda Meir.

In 1926 the first Toronto club raised $635. Thirty-five years later in 1961, in a financial report given by Mrs. G. Steinhouse, the amount raised by the 17 clubs was $55,653.73.

Chairman of the Labour Zionist Organization, Mr. Harry Steiner spoke of the Pioneer Women as the most effective women's organization working on behalf of Israel. "They build no monuments," he stated, "but their name is known in every corner of Israel where there is a settlement."

Principal speaker of the evening, Dr. Judd Teller, spoke on "Israel's Position in International Diplomacy."

Following the dinner, Dr. Teller in a personal interview with this reporter stated that Jewish communities abroad should not try to impose their public relations policy upon Israel as its foreign policy. He felt that the long-term historic interests of the global Jewish community was important and not the short-term public relations of any single Jewish community.

The program concluded with the Aviv Theatre Trio, featuring Eliezer Adaram, and Frances Alenikoff and Aron Cohn, in their colourful but sensitive interpretation of Israeli songs and dances.

The Donors' Dinner was convened by Miriam Matenko, Anne Marmer, Dorothy Nightingale and Esther Steinhouse.

BETH SHOLOM SISTERHOOD DINNER

Beth Sholom Sisterhood is holding their annual Donor Dinner on Thursday evening, February 23, at 6 p.m in the Gerald Schwartz Memorial Auditorium, 1447 Eglinton Ave. W. Admittance $10.00 per person.

Head table guests: Mrs. Irving Wintraub, President of National Women's League, Ontario branch; Mrs. Edsel Benstein, Vice-President of National Women's League, Ontario branch; Rabbi David Monson; Mr. Sid Silver, President of Beth Sholom Synagogue; Mr. Sam Blank, President of Beth Sholom Brotherhood; Mrs. Sam Silverstein, President of Beth Sholom Sisterhood.

Donor Dinner Chairmen are Mrs. Sam Bland and Mrs. Moe Wasser. Mrs. L. Freedman, Mrs. M. Daniels, Mrs. N. Halpern are on the Committee. Mrs. A. Morris and Mrs. I. Ungerman are in charge of the program.

A musical play " A Purim Farce" directed by Mrs. H. Salsberg will be acted by sisterhood members. Costume designers of the play: Mrs. W. Neiman and Mrs. A. Morris.

MO'ESS CHITTIN DRIVE LAUNCHED

MONTREAL, (JCNS) — The annual Mo'ess Chittin Appeal to provide kosher Passover supplies for the needy overseas is officially under way in major Canadian communities, under the auspices of the Canadian Jewish Congress. It has been a long-standing tradition for the leaders of Jewish communities personally to collect and distribute Mo'ess Chittin (wheat money) to those in need, and during the past number of years this Passover charity has been directed to overseas communities principally as part of the JDC Passover program. Jewish organizations and synagogues co-operate with the United Jewish Relief Agencies of the Canadian Jewish Congress in conducting the Mo'ess Chittin campaigns.

Although the Passover holidays this year commence on 1st April, the annual appeal for Mo'ess Chittin is already under way, since kosher Passover supplies must be purchased and shipped overseas to arrive in time for the holiday season.

The funds raised in Canada for this cause are distributed through two major channels. The largest portion is designated to the Joint Distribution Committee which, as far back as Hanukah placed order for matzos, matzo meal, wine and other Passover products which would be distributed to needy Jews in Europe and the Moslem countries. JDC's Malben institutions in Israel buy their products locally.

A part of the Canadian funds is also used in co-operation with Mizrachi and other organizations here to furnish kosher Passover supplies for refugee rabbis in Israel as well as for Yeshivah students there.

SISTERHOOD MEETING

Beth Sholom Sisterhood General Meeting took place on Monday afternoon, Feb 13, at 1.15 p.m. Dessert luncheon was served in the Gerald Schwartz Auditorium. Mrs. Sam Silverstein presided. D'Var Torah was given by Rabbi David Monson on the theme of Jewish Music to mark Jewish Music Month. A most interesting program of Jewish Musical selections was sung by Cantor Henry Wahrman with particular emphasis on Hasidic Melodies to commemorate the 200th Anniversary of the Hasidic Movement. Piano accompaniment by Sar Barkin Sandler.

LONDON SYNAGOGUE DOOR DAUBED

LONDON, (JCNS) — Swastika daubers were active in the Cricklewood, London, area over the week-end.

On Saturday morning police found that the four entrance doors to Dollis Hill Synagogue had been defaced. A white emulsion paint had been used to daub swastikas about 18 inches high on the varnished doors.

On Sunday morning the doors of Cricklewood Synagogue were found daubed in a similar manner. Again white emulsion paint had been used.

EVENTS

● The first supper meeting of **Adath Israel Brotherhood** took place Monday evening, February 20, when Sidney M. Harris, National Chairman of the Public Relations Committee of B'nai B'rith and the Canadian Jewish Congress was guest speaker.

● **Shaarei Shomayim Brotherhood** will celebrate Purim with a Fathers-and-Sons Joint Purim Breakfast on Sunday, March 5. Boys of the Bar Mitzvah Club will participate in the program.

● February 26 is the date set for the fifth annual **Israel Dance Festival** which attracts dance enthusiasts from several provinces. The Festival is sponsored by the Israeli Dance Festival Council of Toronto and will be performed in the **Samuel Godfrey Auditorium of the Y.M.H.A.**

Eliahu Kitov to Visit Toronto

Eliahu Kitov (Abraham Mokotowski), renowned religious thinker and author of eight volumes of essays and stories, will arrive in Toronto during the first of March.

Mr. Kitov is known all over Israel for his pioneering in the field of strict Torah Education and adapting it to the modern requirements of pedagogic systems. Some of Mr. Kitov's books have become required reading among educators in Israel and Hebrew teachers the world over.

A special committee has been formed in Toronto to welcome Mr. Kitov.

Several affairs are scheduled in honour of Mr. Kitov.

LATE SOLOMON GOODMAN OF HALIFAX BEQUEATHED $10,000 FOR HEART RESEARCH

The late Solomon Goodman of Halifax bequeathed $10,000 to the Hebrew University of Jerusalem for the establishment of annual scholarships to aid medical students in heart research.

Known as "The Jeanette and Solomon Goodman Memorial Endowment for Annual Scholarships in Heart Research," the Fund will make it possible for the University to award "The Jeanette and Solomon Goodman Memorial Undergraduate Scholarships in Heart Research" to two students at its Medical School each year, in perpetuity.

In commenting on the bequest Allan Bronfman, National President of the Canadian Friends, stated: "This Endowment Fund will make it possible for dozens and dozens of medical students and researchers at the Hebrew University to pursue important research in this field, vital to everyone's future. The late Mr. Goodman's family and the Executors . . . Irving Pink, Q.C., of Yarmouth and Dr. Sydney Chernin of Halifax . . . may well be proud of this generous foresight for it forever links the memory of Solomon and Jeanette Goodman with scholarships in Israel and with service to humanity."

HARRY HARRIS JEWISH HOUR

Like a fresh breath of air, the Harry Harris Jewish Hour wafts through the radio every Sunday morning. For the past twenty-five years this popular program has delighted audiences of every denomination. Emanating from CHML — 900 — at 10 a.m., the music on the Harry Harris Jewish Hour is just the perfect accompaniment to one's breakfast of bagel and lox.

We were pleasantly surprised to learn that this well-known Jewish radio hour covers Metropolitan Toronto, Hamilton, Niagara Peninsula, The Golden Horseshoe of Lake Ontario and many parts of northern New York State.

Mrs. Esther Harris, managing directress, is always happy to receive comments and views. It gives her great satisfaction to know that the selections of music are well-received and, most of all, the many and varied sponsors are happy.

BETH EMETH EXTENDS BROTHERHOOD WEEK

Feeling that Brotherhood Week should be extended to Brotherhood Year — every year, Beth Emeth Synagogue in Bathurst Manor is doing the next best thing — they're extending Brotherhood Week by a whole week.

On Sunday, March 5, 8.30 p.m. one week after the official "ending" of Brotherhood Week, a panel discussion will take place at Beth Emeth. It is entitled: "ARE WE WINNING THE BATTLE AGAINST DISCRIMINATION?"

The guest speakers will be: Irving Himmel, Secretary, Association for Civil Liberties; Vernon Trott, Director of Counselling, Forest Hill Collegiate; William White, Personnel Director, John Inglis Company Limited.

The meeting at Beth Emeth is open to everybody.

LECTURE

Rabbi Zalman M. Schachter, Professor of Judaic Studies at the University of Manitoba and director of its B'nai B'rith Hillel Foundation, will speak on "Hasidism and the Modern Jew" on Thursday evening, February 23, 1961, at 8.30 p.m. at the **Shaarei Shomayim Synagogue,** 840 St. Clair Ave. W.

Rabbi Schachter, a well-known author and lecturer, is renowned as a "Liberal" Hasid who combines Hasidism and Psychology in his dynamic espousal of his philosophy of life. Rabbi Schachter has contributed extensively to a number of scholarly and popular journals. His major work "The First Step" has been widely acclaimed as a significant contribution to Jewish creative thought.

SAM STEINBERG ANNOUNCES NEW CHAIN OF SELF-SERVICE STORES

MONTREAL (Special): Plans for the establishment of a chain of spacious self-service department stores in Quebec and Ontario were announced here this week by Mr. Sam Steinberg, president of Steinberg's Limited.

Miracle Mart Limited, a wholly-owned subsidiary of Steinberg's Limited will develop the new Canadian enterprise. Initial plans call for a total of nine such stores in major centres including Montreal, Toronto, Hamilton, Ottawa and Quebec City. First units will be ready this summer.

To be operated on the low overhead — high volume principle, the modern units will average in excess of 100,000 square feet, approximately equivalent to six times the ice area of the Montreal Forum or Toronto's Maple Leaf Gardens. Some units will be as large as 150,000 square feet in area.

Operating under the name "Miracle Mart", all stores will be located so as to offer convenience, to both central and suburban populations, with paved parking facilities for a minimum of 1,000 automobiles accompanying each site.

"Four years of study and research have preceded this move", Mr. Steinberg said. "It is our policy to take the lead in improvements whenever we can, and with many years of Canadian merchandising experience as a guide, we feel well-qualified to pioneer this new development in Canada".

GERMANS FINANCE VISITS TO ISRAEL

DUSSELDORF, (JCNS) — In order to further friendly contacts between German and Israeli youth, the State Government of North Rhine Westphalia has decided to finance visits by German youth groups to the State of Israel, it was learned here.

Four such visits are being planned for this year.

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ANTIAN OR KANTIAN?

A Jewish Philosophy For Our Times

By LOUIS WEIWOW

Mystical and rational impulses, in varying strengths, are to be found in every person. Disagreement exists as to whether insight (intuition) or reason has supremacy, and some say that our ideas of separating them are only illusory, both being modes or aspects of the same power.

Whatever the ultimate truth, the fullest scope must be granted to each, with the express provision that the more freedom they each enjoy, the more urgent is the need for the influence of the one upon the other. In reciprocal relationship lies blessing and creative activity; otherwise, mysticism running wild or reason failing, man disintegrates and his world collapses in ruin.

KNOWLEDGE FIRST

There is ample warrant in the Bible and later Jewish literature for belief in the necessity of this close alliance between mysticism and reason. Acquisition of knowledge rests upon it, and unique to Judaism is the recognition of the pursuit of knowledge of all branches of thought. According to some authorities, the highest religious duty is "to know God," a phrase which to them meant not only knowledge of God's will, but knowledge of His marvellous work of Creation even to the minutest scientific detail.

The "scientia" of the medieval philisophers was not "science" as we know it today; but, as was taught by Maimonides, the way that leads to God's mansions is through study of logic, mathematics, physics, and metaphysics, combined with study of the Torah. How thrilled he and our spiritual pioneers before him would have been, blending mysticism and reason in happy relationship, to have been able to live in this age of human knowledge and discovery of so many secrets of God's created Universe!

Yet, with the dawn of the scientific age some 300 years ago, when new and golden opportunities began to present themselves to declare the greater glory of God, Jewish theology underwent a complete transformation. The very men called to guide and lead, whose duty it was to help unravel contradictions and remove the many new errors and doubts that were arising in men's minds, deserted and turned aside to cultivate the mystical lore of the Cabbala.

RUSSELL & BUBER

A more retrogressive step, however, was taken in our present century. Inspired by Rousseau's rejection of the "head" in favour of the "heart", and Kierkegaard's total severance of faith from reason, and his "leap" into the realm of "the absurd," a school of theology emerged, loudest in its claims that it had the answer to all the problems of the age. Its "new thinking" originated with Franz Rosenzweig and was developed by Martin Buber.

Bertrand Russel has this to say of Hegel's famous trial, "This kind of thing is so preposterous that even those who respect Hegel no longer try to defend it" (Wisdom of the West, 1959, p. 251). The same verdict of "preposterous" can be given to Rosenzweig's use of his pet number "three" for his "round-trip" of "Creation, Revelation, and Redemption,' which is nothing else but the dialectic of "thesis, antithesis, and synthesis," "meta-linguistically" transliterated, as used in Hegel's "Philosophy of Religion," where it is applied to the Christian Godhead.

INTERESTING NONSENSE

Rosenzweig had the idea that just as Karl Marx had used the Hegelian trial to interpret history to justify the coming social and economic Revolution, so the same trial could be used for spiritual purposes to interpret history to justify the coming Messianic Revolution.

Fantastic as it may seem, all this nonsense, grandiosely called "The Meta-Historical Method," forms the scientific (sic!) basis of a considerable part of contemporary Jewish theological studies. With fanatical zeal the energies of "new thinking" scholars and research-workers are being devoted to the re-examination of books, texts, documents, and manuscripts in the light of the holy "tripartite formula," in order, first to liberate Judaism from its "historically conditioned limitations" and, secondly, to prove that all history is a process of the development of the Spirit; an idea originally suggested by Vico and taken up by Hegel and Rosenzweig.

Obviously such a method can only mean a selection and distortion of facts, but our learned theologians claim that it is the only right one, because it conforms to what Rosenzweig called "The Messianic Theory of Knowledge." Nor is it surprising that these same theologians seem to have taken up permanent residence in the libraries of the Dark Ages, where can be found most of the medieval neo-Platonic literature they urgently need and forming that very type of material for study, condemned by Mainonides as **hazayot verucho t vahavalim** — best translated into the good Russellian English of "intellectual rubbish."

The "met-ethical" side of Rosenzweig's plans for the coming Messianic Revolution was left to Martin Buber to develop. "Meta-ethical" is merely the academic version of the title of one of Nietszche's books: "Beyond Good and Evil," and the whole huge and complex structure of the "I-Thou" and "I-It" philosophy can be reduced to a few simple grammatical and syntactical laws of the pronoun limited to the "Dialogue" between God and man and that between man and man, the emphasis on the "personalist" approach having been derived from Berdyaev.

ATHEISTIC RELIGION

All the best teachings of Love of God and Love of Man have already been provided by Judaism. This new theory of ethics is far inferior in quality, and is nothing but a proposal to bring about a "synthesis" between Judaism and Christianity in keeping with Rosenzweig's programme for "redeeming the pagan world"; monotheistic Moslems being regarded as pagans so as not to spoil the "tripartite" and arbitrary division of mankind into "Jews, Christians, and heathens."

Rosenzweig admits that the first to discover the theory of "Dialogue" was Ludwig Feuerbach, who proposed a new "atheistic religion" — an "etymological trick" according to Engels. In the Feuerbachian scheme of sex, social and communal relationship the word "Dialogue" has its proper place, and could equally be used to refer to the kind of conversation cats engage in when meeting on roof-tops. The term is hardly suitable to express the Jewish idea of our relationship with God. We do not converse with God on terms of equality. We are taught to pray and "to walk humbly with thy God."

Is there no Jewish theologian or rabbi-philosopher in the line of our rationalist thinkers, like Ibn Daud, Maimonides, Gersonides and Crescas, to bring Jewish theology back to its senses; capable of demonstrating that at least Judaism is not afraid of science, that it is well able to meet the scientists of today on their own ground, and that no thinking person need despair or conclude that religion is on the decline, unable to withstand the pressure of the problems posed by the new and ever more impressive scientific discoveries?

Our scholars are interested in such a vast range of subjects on "Egyptian, Ethiopian, and Slavonic cultural history to Platonic philosophy, kantian ethics, and St. Augustinian confessions." But does not the Bible also advise us to "go to the ant" and "be wise," and to learn wisdom, too, from "the gazelle" and "the bird," i.e., to engage in nature-study? And does not the Bible also suggest that there is a "categorical imperative" in Antian as well as in Kantian ethics?

NEW AGE

The doctrines dominating Jewish theology today that this world is an "It" — a thing to be despised and not worth knowing investigating, and that human beings are the only living things which count and for whom alone God cares — are alien to Judaism.

Theologians must face the sober truth that we are no longer in the Middle Ages, and that we are in a new and altogether different age, the age of science.

They must come to terms with it and accept its challenge. They ignore it at their peril. Its language must be learned, so that religion and science can converse together and understand each other. The new, monstrous vocabulary of meaningless words and phrases, which rabbis, ministers, scholars and teachers, both Orthodox and Reform, are seeking to introduce is not for this world and this age.

It were far better if they engaged in the task of cleansing and unifying the languages of men so that the prophetic promise can, all the earlier, be fulfilled, when mankind will have a new heart and "A pure language, that they may all call upon the name of the Lord, to serve Him with one consent." (Zeph. iii, 9).

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Premier David Ben Gurion

THE POLITICAL CRISIS IN ISRAEL

B. G. ASKED TO FORM NEW GOVERNMENT

TEL AVIV, (JCNS) — President Ben-Zvi formally asked Mr. Ben-Gurion to form the new Israeli Government. The former Premier requested a few days' grace to assess his prospects of forming a coalition.

This depends mainly on the National Religious Party whose 12 seats in the Knesset are required to give the new Government a majority vote. The NRP was reported to be sharply divided on whether to join.

Meanwhile, the ultra-orthodox Poale Agudat Israel yesterday voted to enter the new Government under Mr. Ben-Gurion provided it undertakes to finance the Party's private school system, ban pork sales throughout the country, prohibit autopsies, combat missionary activities in Israel, and increase Sabbath restrictions.

The Party has only three seats in the Knesset. It is not enough to give Mapai a Knesset majority (Mapai holds 52 seats), and if the National Religious Party joins, its 12 seats will give Mr. Ben-Gurion enough votes without Poale Aguda.

TWO MORE JEWS NAMED BY KENNEDY

WASHINGTON (JCNS) — The names of two more Jews were added last week to the growing number of those named by President Kennedy to high posts in his Administration. They are: Mr. Edward Gudeman, of Chicago, to be Under-Secretary of Commerce, and Mr. Richard E. Neustadt, to be special consultant to the President on structure and operations of the Government.

Mr. Gudeman is a former vice-president of Sears, Roebuck & Company and a partner in Lehman Bros., the well-known investment banking firm. He has been active in the Anti-Defamation League of B'nai B'rith.

Mr. Neustadt is Professor of Government structure at Columbia University, New York.

KLUTZNICK CONFIRMED AMBASSADOR TO THE U. N.

New York (JCNS) — Philip Klutznick has been confirmed, last week, by the U. S. Senate, one of three Ambassadors to the United Nations, and will assist Mr. Adlai Stevenson, who has become the Chief American Delegate.

Mr. Klutznick, who is an old friend of Mr. Stevenson, and who has already served as member of the American delegation to the U.N. General Assembly in 1957, will be Deputy in charge of Economic Affairs. He was Housing Administrator under Mr. Truman and is considered as having been the most active Jewish campaigner for the election of Mr. Kennedy.

His confirmation is seen here as a good augury for American-Israeli relations, since he has made no secret of his deep admiration for Israel.

Anyone who knows him, will agree that he would not have accepted the position unless certain that it would not conflict with his own views regarding Israel, and what American relations should be towards the Jewish State.

ALL ACTIVE IN RELIGIOUS AFFAIRS

Right down the list all of the Cabinet officers named by President Kennedy are staunchly active participants in religious affairs.

They include two Presbyterians, two Methodists, two Jews, an Episcopalian, a Lutheran, a Roman Catholic and a Mormon.

Kennedy is a Catholic.

Son of Minister

Commenting on the religious caliber of his top appointees, the church magazine, the Episcopalian, said all of them are "active in their churches or synagogues," and added:

"Although it is probably only coincidental, not a single major appointment has yet been made of an individual who does not have an active religious affiliation."

Secretary of State Rusk is the son of an ordained minister of the Presbyterian Church U.S (Southern). He is an alumnus of Presbyterian-related Davidson College and a member of Hitchcok Memorial Presbyterian Church, of Scarsdale New York.

Defense Secretary McNamara is an elder of the first Presbyterian Church, Ann Arbor, Mich.

Treasury Secretary Dillon is an Episcopalian, and a supporter of the "Foundation for Religious Action in the Social and Civil Order." He often has urged churchmen to bring out moral issues of American policy.

Postmaster Day is a board member of the Wilshire Methodist Church of Los Angeles, and is active in many religious and charitable organizations.

Secretary of Commerce Hodges of North Carolina is an active Methodist layman.

Secretary of Agriculture Freeman of Minnesota is an active layman of the Augustana Lutheran Church.

Interior Secretary Udall is a member of the Latter-Day Saints Church (Mormon). He and his family of six children attend church every Sunday.

Both Labor Secretary Goldberg and Health, Education and Welfare Secretary Ribicoff are members of Reform Jewish congregations.

Goldberg is active on many committees of his synagogue, Sinai Temple, of Washington, D. C. Ribicoff is an active member of Beth Israel Synagogue in West Hartford, Conn.

Attorney General Robert F. Kennedy is the only Catholic in the group.

Two Unitarians named to other high posts are United Nations Ambassador Stevenson and Under Secretary of State Bowles.

KENNEDY GETS REPORT ON ISRAEL

WASHINGTON, (JCNS) — President Kennedy received a first-hand report on Israel last week from the former U.S. Ambassador to Israel, Mr. Ogden R. Reid. Mr. Reid recently resigned from his post and returned to the United States. President Kennedy who discussed U.S.-Israel relations with him has for the first time since he became President, gone into the subject.

While details were not disclosed, Mr. Reid later told correspondents that President Kennedy was very much interested in his report. Mr. Reid expressed to the President the view that friendship between the two countries was growing.

Three Republican Senators praised Mr. Reid in the Senate for having served in Israel "with distinction and dignity." Senators Jacob Javits, Everett Dirksen and Kenneth Keating praised Reid, saying that "through his efforts the bridge of understanding and friendship between the U.S. and the State of Israel has been strengthened to the mutual benefit of both nations."

FOLLOWING THE STARS

HAIFA (JCNS) — Equipment for Israel's satellite tracking station has arrived here. It is to be installed at the Haifa Institute of Technology.

The station is to be manned by specially trained cadets of the Israel Air Force, who will keep in touch with the Smithsonian Institute in the United States.

14 CASUALTIES IN ALGIERS

ALGIERS (JCNS) — One Jew was killed and twelve others were injured last Saturday night when a grenade thrown by a Moslem rebel exploded in the crowded Rue de France, the heart of the Constantine Jewish quarter.

The man killed was Izri Abraham, aged 71, who died from his injuries shortly after being removed to hospital.

Among the injured were six women, a girl aged five, and a 13-months-old baby. A Moslem girl aged eight was also injured in the outrage.

Pro-Arab Official Retires

WASHINGTON, (JCNS) —Mr. Loy W. Henderson, Deputy Under Secretary of State and, for many years, the leader of the pro-Arab clique at the State Department, has retired after 39 years in Government office. He was the senior career officer in the U.S. Foreign Service.

Since the end of World War II he has been a key adviser to the Secretaries of State on Middle East affairs, and has been a violent antagonist of Israel. His departure from the State Department gives rise to hopes for important changes in the attitude towards Israel and the Middle East in general.

THIS IS THE GLASS ENCLOSURE, BULLET PROOF WHICH WILL BE OCCUPIED BY EICHMANN DURING THE TRIAL

Eichmann Obsessed To Kill, Study Finds

EICHMANN TRIAL POSTPONED UNTIL APRIL 12th

TEL AVIV (JCNS) — Dr. Robert Servatius requested the Israeli Attorney-General Mr. Gideon Hausner to postpone the Eichmann trial. This, he said, would enable him to complete his preparations and to study the voluminous evidence, which he could not do before March 15, the date set for the trial.

Unofficial circles close to the Ministry of Justice have confirmed that the trial will be postponed until after Passover, probably to April 12.

The same sources mentioned Supreme Court Justice Moshe Landau as the man likely to preside over the special court which will try Eichmann.

NEW YORK — Adolf Eichmann's role as a "minor" Nazi official was only camouflage for his personal hand in the murder of 6,000,000 Jews, the World Jewish Congress charged in a documented study.

Eichmann, whose trial begins April 12 in Israel, even disobeyed the orders of Gestapo chief Heinrich Himmler, increased the number of deportees and sabotaged Nazi plans to release Jews for ransom, the W. J. C. said.

The 10,000-word study, prepared by Dr. Nehemiah Robinson, director of the Congress' Institute of Jewish Affairs here, details Eichmann's obsession in destroying "every Jew he could lay his hands on".

Eichmann planned and supervised the deportation of Jews from fifteen European countries and was instrumental in selecting the gas used at Aushwitz, Theblinka, Sobibor, Belzec and other concentration camps, Dr. Robinson reported.

Eichmann, who was never promoted above the rank of SS (Elite Guard) lieutenant colonel, faces death on twelve of fifteen counts charging crimes against the Jewish people, crimes against humanity, war crimes and membership in Nazi organizations.

The charges relate to acts Eichmann committed as head of the Department for Jewish Affairs of the Gestapo, the Nazi secret police, and acts he committed in 1944 as head of a special operations group in Budapest that bore his name.

Dr. Robinson, whose testimony at the Nuernberg trial of Nazi leaders after World War II, established at 6,000,000 the number of Jews who had been hanged, shot, gassed or starved to death, corresponded with concentration camp survivors all over the world in collecting the evidence.

Defense Strategy

"Eichmann", said Dr. Robinson, "will base his defence on his 'low rank' in the Nazi hierarchy and the circumstances that his 'task' was only to round up Jews and deliver them for deportation.

"He could not, so he appears to argue, be held responsible for what happened to the Jews after his 'job" was done....

"(But) one thing becomes clear. Eichmann, far from having been a 'cog in the machinery', as he claims, was in fact one of the principal masterminds behind the macabre Nazi 'war on the Jews".

Opposed Work Camps

As a result, Dr. Robinson found, Eichmann opposed the creation of work camps for Jews and the selection of Jews for a labor force because of "the danger that circumstances might arise which would set them free and keep them alive".

Jews were deported from Austria, Belgium, Bulgaria, Czechoslovakia, Denmark, France, Germany, Greece, Holland, Hungary, Italy, Norway, Poland, Romania and Yugoslavia. Eichmann's major failure was in Denmark, where the Danish resistance movement and Swedish help interferred. But it was Eichmann, Dr. Robinson said, who selected Cyclon B gas for mass extermination operations.

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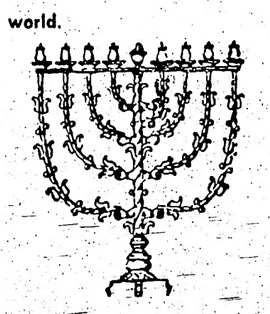

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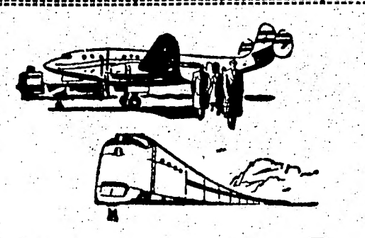

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DR. ROSE FRANZBLAU (cont. from page 3)

many. So, the abundant social life of your mother and father, while fulfilling for them, need not necessarily be the pattern for you. But neither is social starvation.

Where there is a pattern of normal sociability in the home, the child will usually go about making friends in a normal way.

When the parents are helpful and there are available resources in the community for development of a social life, then the whole experience is made easier. Under such conditions, when a youngster has difficulty making friends she may not yet be ready to let go of her parents.

Your older brother, who was there first and is of the opposite sex, can be loved and admired by you with little envy. But the younger sister represents a real threat. Because she is of the same sex and the baby, she could well run off with the honors. By staying home and not socializing you can watch the home territory.

• • •

Part of your hostility may come from the presence in your home of your retarded aunt, who requires a great amount of attention from your parents.

This may also be an important reason why you do not make friends, who would naturally come to your home and see the so-called skeleton in your closet. Your parents can socialize and have people over because they are not self-conscious about the handicapped sister. But this is not the case with you, because you are young and inexperienced.

Once you have expressed out loud to your parents that the thought of your aunt's presence is embarrasing to you and that there is no place in the home where you could entertain your friends, you will have taken the first step toward liberation. When you do not shy away from subjects, you will begin to give up your shyness with people, too.

If you tell your parents what really bothers you they will stop pressuring you. With the removal of such pressures, a young person like yourself, who expresses herself as well as you do, should have no trouble making friends whenever she chooses.

FROM BROADWAY:

THE LYONS DEN

By LEONARD LYONS

• **William Saroyan** has a Paris apartment on the sixth floor of a walk-up building. **Dong Kingman**, the artist, phoned Saroyan and arranged a meeting with him. But Kingman said he couldn't walk up six flights of stairs. They compromised by meeting and conferring on the third floor.

The cup of "coffee" from which Jackie Gleason sipped during his TV lampooning of his panel show was Italian wine.... Jean Madeira, the Met, contralto who'll do Strauss' "Elektra" Feb. 13, will star in Saint Saens "Samson and Delilah" in Israel. The Cherokee woman will sing it in Hebrew.... Otto Preminger may reunite his young lovers from "Exodus," Sal Mineo and Jill Hayworth, in his film production of "The Side of the Angels."

SHOPPING NOTE: Debbie Reynolds and Eva Gabor lunched at the Four Seasons the other day, then went off on a shopping tour. Miss Reynolds, the recent bride of Harry Karl, wore her new mink coat, diamond ring, brooches and diamond watch bracelet. Nevertheless, said Miss Gabor, she'd find things to shop for. "Let's shop in my car," said Eva. "Dick and I have a Rolls".... "No, let's shop in my car," Miss Reynolds insisted. "Harry and I have three Rolls."

• **Last week S. Hurok**, the impresario, went to the British Embassy in Washington to receive a decoration from the Queen. During the ceremony he remembered the Ukrainian village Bagar where he was born — a population smaller than some troupes he booked. He looked at the British decoration, then thought of his other honors, from the French and Italian governments. "A terrible thing is happening to me," said Hurok. "I'm beginning to like all this."

A Southern woman, probably from Texas, is President Kennedy's choice for the post of Public Housing Administrator.... Lillian Hellman, whose "Toys in the Attic" will celebrate its first year's run this month, started teaching at Harvard this week.... During the snowstorm on Saturday, Gene Cavallero of the Colony and Henri Soule of Le Pavillon served free bottles of champagne to all the customers who made the hazardous journey there.

George Jessel flew from California last weekend with a 25-year-old actress, Marjorie May. "I brought her to New York", said Jessel, "because she said she's never seen any snow. Now she's seen enough snow to last her for 200 years."

The team of hotables, sent to the Far East by Robert Moses in behalf of the N. Y. Worlds Fair, had to rearrange its schedule, because their Laos hotel was bombed-out.... Joe Papp's Shakespeare Festival will start its N. Y. public school tour with "Romeo & Juliet" at Taft High School. One thousand students will attend.... Judy Garland is learning to speak with a German accent for her film, Judgment At Nuremberg."

The Comedie Francaise will open on Broadway shortly. Robert Hirsh, star of the troupe, was asked about forgetting his lines onstage. He said: "Forgetting your lines in a classical play, especially in verse, is awful. It's impossible to improvise. The only solution it to die on the spot. But that's no good, because you have to come back for your bow."

The first complaint received by the new Treasurer of the U.S. came from Sylvia Siegler, the ticket-broker, who wants the 50-cent coin eliminated as impractical. The coin, nevertheless, will continue to be minted. Adlai Stevenson drafted a major speech to be delivered at the UN this week.... At her Stork Club birthday party Sunday, Zsa Zsa Gabor refused to state her age, "on the grounds it might incriminate my mother."

Eugene Ionesco, author of "Rhinoceros," says he's planning to sue Leo Kerz, the producer, demanding that he adhere to the script, despite the rave reviews from the critics. Ionesco wants elaborate makeup and costumes used, in showing the man's transformation into a rhinoceros.... Unchanged is the line Zero Mostel addresses to Eli Wallach: "Have you seen the plays of Ionesco? There is one running right now. Take advantage of it. In four weeks you'll be a cultured man."

Jack Garfein, the director, flew to Paris last week. One of the plane passengers was Sandor Vegh, the Hungarian violinist. Garfein asked if he had any news about Hungary. "Yes," said Vegh "They all tell me there's only one Communist in Hungary but nobody dares tell you who he is."

Now that his new El Morocco has been launched, John Perona will take a long rest in the other Morocco — Marrakesch....

When Jule Styne, the composer, was in Palm Beach he delivered his "Do Re Mi" album to the Kennedy home. Last week he received a letter, on White House stationery. But it did not contain the acknowledgment note he expected. It was a note — similar to one written to several other steady customers — from the masseuse he's been using for years. "I've been busy here," wrote the masseuse, "and I'll be back slapping you soon."

Bert Parks, star of "Music Man," was delayed by the snowstorm at his Yonkers home Friday night. His understudy, Jack Irwin, went on in his stead. Parks reached the theater 20 minutes after the curtain went up. He watched Irwin play his role, then went backstage at intermission. Irwin greeted Parks: "I'm so glad you're here. I don't feel well".... And so Bert Parks, the star, went on for his understudy in the second act.

NEW YORK JEW (continued from page 3)

children. Detroit people who brought their youngsters to classes stayed for breakfast in a spacious room, then settled down to listen to a lecture on some aspect of Jewish life.

YET — DISCRIMINATION

It was in Detroit that I saw some of the problems that beset a typical small Jewish community (it numbers 89,000) outside New York. First there is the relationship with the large Negro community, which in Detroit numbers over twenty per cent of the population of three million. Like lava pouring from a volcano Negroes move closer to, then into, streets and areas inhabited by Jews. After the first breakthrough the Jews move away — and the process is then repeated. Why don't the Jews stay put? Fear of physical assault was one of the reasons given to me. This fear is so great that even during the day Jews driving through the poorer Negro districts automatically lock their car door from the inside in case of molestation. Assaults by knife-carrying Negro youngsters on Jewish children, I was told, are quite common.

Detroit also affords an example of the type of discrimination prevalent all over the country in the field of housing.

The very desirable estate at Goose Point, just outside Detroit, is much sought after by the wealthy seeking really fine properties. But Jewish applicants havn't a hope of getting in. The real estate agents operate a points system. The Jew or Italian get very few points; The Negro none at all. The result is that only a true American (whatever that may be) is considered. For this purpose a Jew is regarded as an alien.

One last impression that may interest those hard-working people who arrange our communal dinners. At one of those $100-a-plate gatherings arranged by the Zionist Organisation of America at the Hotel Astor the celebrated guests lined up like school boys till their names were called to ascend the platform; no wines or other drinks were served at dinner (the hard drinking was done previously at the reception), so that one just had to listen to the never-ending list of speakers; blue silk yarmulkas (suitably inscribed for the occasion) were available to guests as they entered the vast gaily decorated dining-hall; there was no dancing. I was most impressed, however, by my dinner companion — a very pleasant cantor who, with a zeal probably unmatched in Britain, had driven with his family from London, Connecticut, that evening, and was going back the same night — a journey of 250 miles — for a Zionist function.

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LETTER FROM BELGRADE

By SEYMOUR FREIDIN

THE MACABRE FACE OF COMMUNISM

Alien corn harvested today by Nikita Khrushchev is soothing syrup to Yugoslavia's Communist direction-finders.

It came as no surprise here that Soviet farm policy is bogged down in cooked books, phony figures and a loud agricultural lament. The collective farm system just doesn't work, no matter how much money and skill are applied.

The Yugoslavs, from first-hand experience, know precisely why it goes wrong. They tried the same farming system once. The results were not only distorted claims but alarming deficits in production. To correct the problem, they threw away the collective book on farming and, more or less, let the peasants have their way with the land they know and love.

Today Yugoslavia's farm production booms. Decollectivization has been one of the key heresies which the Soviet bloc hurls like thunderbolts of indignation at Tito's regime. The point is, however, that this government took off the ideological straitjacket and tried to do what comes naturally for farmers: let them farm.

The human element and incentive have been ignored by the dogmatic Soviet approach to agriculture. In 40 years, the Russians are nowhere closer to a solution than they were after the revolution. Czarist Russia, with a population of 140,000,000 and primitive methods, harvested an annual grain crop of around 80,000,000 tons. The collectives of the USSR, with a population of 215,000,000, manages 115,000,000 tons.

In other words, the population increase outstrips basic food production in the Soviet Union, where today around half the working force is engaged in farm work.

In one of his enraged outcries before the Central Committee, Khrushchev appeared to have recognized the main difficulty with his farm yields. A "material basis," he declared, "must be provided to make progress." It was a flashing passage of truth, a recognition of the human factor which Khrushchev conceded.

The conclusions, nevertheless, were still the stale Communist **kolkhoz** objectives. Those precise texts have also been grafted wholesale on the Soviet satellites. Poland, however, in an hour of extremity after the return of Wadislaw Gomulka threw away the text and decollectivized. The farmers do the farming there now and the country in that respect is far better off than her bloc comrades. Some of them, in recent months, had to undergo the galling experience of buying food from decollectivized Yugoslavia.

Not long ago Hungary bought 50,000 tons of wheat from here. The Bulgars purchased a goodly quantity of meat. These were once two surplus agricultural production countries that exported big quantities.

One of the more macabre sides to the collectivization breakdown is the illegal bookkeeping. If you can't deliver what you promised, pretend that you did on paper.

That has been the normal practice wherever collectivization was enforced. Not long ago the Bulgars, following faithfully in the footsteps of the Soviet motherland, launched a "virgin land' program. There wasn't any virgin land left in Bulgaria. So the authorities took over the private plots left to peasants after full collectivization. The regime shortly thereafter glowed with figures of resounding success.

What happened? The books were thoroughly cooked. The peasants, deprived of even their private plots, slaughtered instead of raised livestock. From the collectivized agriculture of Bulgaria, the regime had to come to decollectivized Yugoslavia to buy meat. That temporarily made up for doctored figures.

There may yet be some hope, since Khrushchev cut down the corn claims. He declared that people couldn't eat cooked books. Maybe he ought to see how the practice was changed in Yugoslavia. After all, his collectivized comrades buy here a lot of what they eat now.

LAVON (continued from page 2)

accuse him of having become a superactivist and conducting an "adventurous policy." Without going into details as to whether Lavon was right or wrong in the "affair" they indicate that during his term of office security affairs ended in mishaps.

Lavon was competed to go, but he never lost his self-confidence. It was this quality which 13 years ago won him his charming, second wife, Leah (Lucy) Elshtein, who is 18 years his junior. In 1946 when Lavon was a member of the Mapai delegation to the Zionist Congress in Basle, where Lucy — whose family had been massacred by the Nazis in Kovno and who had herself spent several years in concentration camps — was a secretary. They met at the opening session of the Congress, fell in love, and two years later Lavon brought her to Israel where they married.

DOES HER HOMEWORK

She soon proved herself an excellent Minister's wife. When Lavon was Defence Minister she toured army camps, volunteered to serve on soldiers' welfare committees, and collected money to furnish soldiers' clubs.

When Lavon returned to the Histadrut they lived very modestly. With her savings they bought a small, two-room flat. They have no car. Lavon makes his own bed, his wife does all the housework with a minimum of help.

Mrs. Lavon helps her husband in his normal daily work. She types his speeches, answers the telephone, keeps his personal files, and often does translation work at home. "After all we live only on our salary from the Knesset, as according to the party's regulations Lavon is not authorised to draw salaries from two public bodies," they explain to their many friends.

Now that Lavon has won a moral victory but lost his political battle everyone in Israel is interested to know whether this will be his end. His opponents hope that it is, but others still wish that circumstances will change and he will again occupy his place among Israel's top leaders.

EICHMANN (continued from page 3)

the thousands whose families were murdered by his client, Adolf Eichmann.

A German Jewish journalist here told me he could not bring himself to attend a press conference held by Servatius: "I just cannot go in and face him. You simply cannot imagine my suffering in Germany. I have no family left because of the Nazis. I will risk any scoop."

The Eichmann trial will open in Jerusalem on March 15, at Beth Ha'am, the Municipal and Entertainment Center. Dr. Servatius's hope that it will not last more than two months is not shared by those close to the Administration of Justice here, who feel it will be prolonged. On trial will be not only Adolf Eichmann but the system that made it possible for him to carry out his monstrous acts.

CUSTOMS REGULATIONS EASED

JERUSALEM, (JCNS) — Israel's customs regulations were eased last week to enable tourists and immigrants, as well as returning residents, to bring duty-free gifts up to £15 per adult, instead of the £15 per family, as hitherto. A temporary resident, absent for at least one year, may, on his return home, bring his personal effects duty free.

DANISH FISHERMEN TO TEACH ISRAELIS

COPENHAGEN, (JCNS) — Eight young Danish fishermen, four from the town of Esbjerg, two from the town of Hanstholm and two from the town of Skagen, have left for Israel last week-end.

The Danish fishermen have been asked to instruct Israeli fishermen in tuna fishing in the Mediterranean, and to give general lessons in the science of fishing in high seas.

"JERUSALEM" AND "ZION" SAIL NEXT MONTH ON PASSOVER VOYAGES

NEW YORK (SPECIAL) — Two voyages next month by the crack Israel-flag liners S/S JERUSALEM and S/S ZION of the Zim Lines, will bring close to 1,000 Americans to Israel on the eve of Passover and in ample time to join the gala Yom Haatamaut (Independence Day) celebrations marking the 13th anniversary of Israel's statehood and the beginning of the Bar Mitzvah Year.

The American-Israeli Shipping Co. Inc., U.S. representatives of the Zim Lines, announced that the fully air conditioned S/S JERUSALEM with accommodations for 570 passengers, will sail from New York on Wednesday, March 15, arriving at Haifa on Wednesday, March 29. The 300-passenger S/S ZION, sailing from New York on Friday, March 17, will arrive at Haifa on Friday, March 31. The 7-day Passover holiday begins with the traditional seder on Saturday evening, April 1.

A spokesman for the Zim Lines said that some choice space in Tourist Class is still available for both sailings. He added, however, that bookings are exceptionally heavy this year owing to the desire of many Americans to be in Israel for both Passover and Yom Haatzmaut. The latter falls on Thursday, April 20, and will be marked by fireworks, military parades, Independence Balls and other public events. Passengers unable to make the March 15 or March 17 sailings may leave New York aboard the S/S ISRAEL on April 5, arriving at Haifa on April 19, in time for Independence Day.

The S/S JERUSALEM, S/S ZION and S/S ISRAEL, built in 1957, '56 and '55 respectively, are modern, air conditioned, stabilizer-equipped luxury liners. All staterooms aboard the ISRAEL and ZION and 95 per cent of those aboard the JERUSALEM are outside, most with private or semi-private facilities. Each of the liners has a full range of public rooms and tiled outdoor swimming pools. Cuisine is strictly kosher, under rabbinical supervision.

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SPORTS IN TORONTO - By BRUCE RICHARDSON

THE JEWISH BOXERS, — WHERE ARE THEY?

SAMMY LUFTSPRING, a handsome, colorful boy possessing the classic, stand-up, boxer-puncher style, endeared himself to huge crowds in Canada, U.S. and England, especially in Toronto, New York, and Los Angeles. With a world title match on his agenda, he suffered a severe eye injury in a match with Steve Belloise in Madison Square Gardens, New York, resulting in his retirement from the ring.

While scanning the pages of Ring Magazine, boxing's Bible of ring lore, I paused to glance at a picture of a Marty Kaplan, an up-and-coming middle-weight prospect from New Jersey, and reflected:

"Marty Kaplan. This is the first Jewish name I have encountered in boxing for a long time." And, with added thought, "there was also a bantam-weight champion from Europe, name of Robert Cohen in 1956."

I was then astonished that I was not able to recall a single Jewish name with any prominence in the fistic world in nearly a decade and I queried aloud, "What has happened?"

ALL GREAT FIGHTERS

In the past there was a host of stylish Jewish prizefighters who packed arenas all over this continent. Back in the 1920's, Benny Leonard reigned as champion for 9 years and retired undefeated. There was Ruby Goldstein, Abe Atell, Lew Tendler, Joe Bernstein, Charlie Goldman, Sid Terris, Al Singer, etc., who were all great fighters.

From the beginning of the 1930's, Jewish boxers flocked to the fore in numbers too numerous to mention all of them here. There was Barney Ross, light-weight and welter-weight champion and war hero, whose name has become synonymous with courage throughout his life; Slapsy Maxie Rosenbloom, the wily clown who exploited the light heavy-weight championship into a career as night club owner and entertainer and film comedian; Max Baer, colourful heavy-weight champion and his brother Buddy, who will be remembered for his great fights with Joe Louis. Many other world ranking professional boxers were middle-weight champions: Solly Kreiger and Georgie Abrams, Allie Stolz, Maxie Shapiro, Ozzie Bobkin, Max Berger, Davey Day, Izzy Schwartz, Al "Bummy" Davis, Mike Kaplan, Marty Gold, Baby and Dave Yack, Marty Stone, Abe Simon and Sammy Luftspring.

EXPLAINS IT ALL

To discover why there are no top-notch Jewish boxers today, I turned to Sammy Luftspring, former world ranking and Canadian welter-weight champion. Sammy explained, "perhaps you remember, Bruce, that there were more poor Jewish families back in the thirties and that these families were much larger than those today? Did you know that there were nine in our family? I had five sisters and one brother.

HAD TO FIGHT IN STREET

"Parents couldn't afford to give all of their children the education they needed and many of the boys had to get out on their own early to help support themselves and their families. In those days, anti-semitism was more prevalent. Their only defense for survival against these anti-Jewish neighbourhood gangs, was to fight in the schoolyards and on the streets. They even had to fight to protect their coveted jobs as delivery boys and corner newspaper vendors. Many of these boys were determined to hold their heads high and went to boxing gymnasiums to learn to fight skillfully. A lot of these boys became good boxers and soon were offered a few bucks to box on local amateur cards or at "smokers." From there they were lured into the more lucrative professional boxing. When these boys went on to make big money, others followed in their light, and soon Jewish boxers cut a wide swathe in professional ranks.

TIMES CHANGED

"Today, Jewish boys realize there is no future after boxing without an education. As you know, Bruce, you have to have a good education today to be assured of a successful future, and Jewish parents, remembering the years after the depression, have made their children education-conscious. Their children are more sheltered today and have been pointed in the right direction to dignified professional careers. Even though there is a large amount of unemployment today, you'll find very few Jews among the unemployed.

"Boxing in my estimation has lost prestige in the public eye and there is not nearly as much money in it. No, Bruce, it is not as it was when we knew it, and you'll never see the Jew prominent in boxing again — only if there is a depression, and perhaps not even then."

Toronto's SAM LUFTSPRING
Former Welterweight Champion

FIGHT SCHOOL BATILE

(continued from page 1)

that "Subject to the regulations, pupils shall be allowed to receive such religious instruction as their parents or guardians desire".

In 1944 the Department of Education then in office, secured the passing of Ontario Regulation 30-44 which reads as follows:

"Subject to the regulations, two periods per week of one-half hour each, in addition to the time assigned to religious exercises at the opening of school, shall be devoted to Religious Education".

The CJC brief quoted Professor Charles E. Phillips of the Ontario College of Education, a noted authority on the history of education and author of "The Development of Education in Canada: "...this innovation was contrary to precedent in a North American public school system. In the provinces of Canada, with the exeption of Newfoundland and Quebec, and in all the states of the United States, demands that the central authority exert such power had been rejected as contrary to public school principle.

Although the 1944 regulation plan was carried out in the elementary schools of Ontario, the proposal to introduce Protestant religious education in high schools was quietly dropped, presumably because permanent officials in the department of education advised the minister (the Honorable George A. Drew) of its implications".

EXAMPLE FROM PROVINCES

NO COERCION

The regulations, in addition, also provide that parents, teachers or school boards may secure exemption if they are willing to take the appropriate action. "No pupil shall be required to take part in religious exercises or be subject to any religious instruction in Religious Education to which objection is raised by his parent or guardian".

There are only four periods of the school day when the schools may schedule its religious instruction period — at the beginning and end of the morning session, and the beginning and end of the afternoon session. In effect, what would have been acceptable as a reasonable, fair solution to the problem, was the scheduling of instruction at one LEGAL set time — the last period of the day. "While it still segregates the child who exempts himself to leave school the last period of the day," says Mrs. Dodds," it is the lesser of two evils."

Professor John R. Seeley, of the Sociology Department of York University, and author of "Crestwood Heights", who presented the brief for the Ethical Education Association, related the effects of the religious education program to the community as a whole and to the child in particular." A child does not only grow up in school; he grows up, if he is to grow up at all, into the community that surrounds him. And if that community is divided in public on what it may properly differ on in private, then there is no proper community for him to grow up into anyway, and all is for naught. So the community is damaged without due cause; the child is hurt without benefit; and his parents injured without justice; and religion itself is harmed without need. No right view of religion can counterpose the interest of religion to the welfare of the child. Religion is served best, the child protected in his rights, education and the welfare of the community served together where no religious groups seek to capture the public school system for any purpose, no matter how "good".

CONGRESS CHALLENGE

Even those who voted for the continuance of the **status quo** in North York schools conceded that they entertain misgivings about the present program as it is, in certain respects. Mr. Sidney Harris, who presented the Canadian Jewish Congress brief objected to a statement in the brief submitted by the Ministerial Association that "the course of study is under constant revision". Mr. Harris challenged the association to point to a single abuse in the prescribed texts which has been corrected in the past 15 years.

A proposal made at the February meeting by Mrs. Dorothy Bishop, Trustee, that an appeal be made to the Minister of Education asking that the whole issue be re-opened and re-examined, was not acted upon by the members of the North York Board. It is expected that the Canadian Jewish Congress, which spear-headed action on the question years ago, will made such an appeal.

ONLY 94 APPEALED

Dr. Minkler, Director of Education for the Township, told this reporter that in the almost 70 schools remaining which do not send questionaires and schedule religious instruction at 3:30, a minimum of requests for exemption have been received from parents. Only 94 such requests, from a student population of 28,000, have reached his office, Dr. Minkler stated.

SEE SEGREGATION

In the view of the CJC and the EEA these statistics do not indicate that more parents would not ask for exemption if the classes were held at the last period of the day. Many parents feel exempting their children creates as many problems as it solves. No adequate provisions are made for children who leave the class during earlier school periods. They are either sent to wait at the principal's office, until religious instruction has been completed, or made to wait in the cloak-room, or at the back of the class. In addition to segregating the child from his classmates, this has a further connotation of "punishment" which usually goes with being sent to the principal's office. Resentment can arise on the part of the child against his parents, for putting him in an embarrassing position — resentment which can damage both child and parent, and for putting a penalty on the child for something he doesn't understand.

These are all factors which influence the decision of parents in the matter of requesting exemption. The EEA and CJC believe that a large proportion of parents would request such exemption if a lesser segregation problem were created. This, they feel would be accomplished by the 3:30 plan.

PROMISE HELP

Meanwhile, Mrs. Dodds has offered EEA help to any North York parent who prefers the religious education period, if it must be, from 3:30 to 4 p.m. and has stated that the same battle will be waged elsewhere in Metropolitan Toronto, as well as in London, Port Arthur, Fort William, Hamilton and Sarnia. "We hope to inform the public in all these school districts and to acquaint parents with their right to have children exempted from religious teachings," Mrs. Dodds signified.

FRATERNITY FIGHTS DISCRIMINATION

LOS ANGELES (JCNS) — The Alpha Tau Omega fraternity at Stanford University, California, has been threatened with expulsion from the fraternity's national headquarters because it has admitted four Jews as members.

Mr. Michael Kavanaugh, the President of the Stanford chapter, stated here that every one of the 54 members of the fraternity voted for the admission of the four Jewish students although the national constitution of the fraternity provides that membership is to be restricted to "Christian Caucatians."

Mr. Stanley Mosk, the Attorney-General of California, has declared that he will support the University fraternity in its efforts to combat discrimination.

NEW YORK ALLOWS ROCKWELL TO SPEAK

NEW YORK (CJN) — The Appellate Division decided that George L. Rockwell self-styled American Nazi, was entitled to a permit from the City of New York to make a public speech in a park.

The court held that his constitutional right to free speech had been infringed by the city when it refused him a permit because of "contemplated" incitement to violence. It said such speech was punishable only after the fact, for what actually was said — if it was held by the courts to be in violation of the law. Mayor Wagner said he would direct Corporation Counsel Charles H. Tenney to appeal the decision to the Court of Appeals, the state's highest court.

BRANDEIS PRESIDENT

(continued from page 1)

Canada. For many years he was national director of Hillel in the United States and since 1948 has served as chairman of the National Hillel Commission. Upon his resignation of this post in 1955, he was made honorary chairman of the Commission.

Host Max Tanenbaum announced that the United Jewish Appeal campaign was maintaining a 25 per cent increase over last year and thanked Dr. Sachar for coming to Toronto to support the campaign effort.

CANADIAN PANORAMA

(continued from page 4)

ters indicate, is located in Richmond Hill. However it can be heard in most parts of Toronto, particularly in the North York area and much of its programming has a direct interest for residents of Downsview, Willowdale or Don Mills. Every Thursday evening at 10 CJRH carries a public service programme sponsored by the Jewish Chamber of Commerce of North York. Two weeks ago it ran a debate on religion in the public schools with the participation of Saul Cowan, school trustee, the Rev. Maurice Whidden, and Joe Squires, a citizen.

On Thursday, February 23, the station (which is at number 1310 on the dial) will have a discussion on the value of Brotherhood Week with two participants: Alan Borovoy of the Labour Committee for Human Rights, an Dennis Flack of the Canadian Council of Christians and Jews. Borovoy recently expressed himself in Macleans Magazine as saying that Brotherhood Week has no point or validity. Flack is associated with the organization that sponsors Brotherhood Week activities.

World's Fair Bid Accepted by Israel

JERUSALEM, (AP) — Israel has accepted an invitation to take part in the 1964-'65 New York World's Fair, it was announced here after a cabinet meeting.

A World's Fair delegation is now visiting Israel. In it are former New York State Governor Charles Poletti, Judge Samuel I. Rosenman and mining engineer K. C. Li. Mr. Poletti told a new conference he hopes Israel will include in its exhibits some of the 2,000-year-old Dead Sea Scrolls now in Hebrew University vaults.

ONTARIO JEWRY TO COMMEMORATE Warsaw Ghetto Revolt

A call to congregations, organizations and communities in Ontario to mark the 18th Anniversary of the Warsaw Ghetto uprising, has been issued by the Canadian Jewish Congress Central Region.

Jews throughout the world will observe the uprising, memorializing the six million martyrs who died at the hands of the Nazis and commemorating the heroism of the fighters of the Ghetto, in special events and programs centering around the official anniversary day of 27th of Nisan, which this year falls on Thursday, April 18.

Harry Steiner, chairman of the Congress Regional Educational and Cultural Committee, announced that the observances in Toronto would include a community-wide public event on the evening of April 13, details of which will be announced shortly.

Also planned are special assemblies in Jewish schools, programs organized by youth groups, events held by individual congregations and organizations, sermons by rabbis, special reference to the anniversary and its significance in Yiskor services on Saturday, April 8, the last day of Passover.

The Toronto observances, including the special public event, are being sponsored by **Congress** in co-operation with groups throughout the community.

In the call to the Ontario Jewish community, Mr. Steiner urged all groups to take note of the April 13 date as a "day of mourning and commemoration" for the Jewish people, and not to schedule any events or programs of a festive character on the date.

TO SEEK PEACE IN MIDDLE EAST

NEW YORK, (JCNS) — Speaking at a dinner given in his honour by the B'nai Zion Association here, Vice-President Lyndon B. Johnson, pledged United States' aid to keep peace in the Middle East and called for arms reduction in the region.

He said he hoped the reduction would "come quickly," declaring it was "essential not only for world peace but for the improvement of the lives of the people of the Middle East."

The occasion was the 53rd annual dinner of the Association, which will utilize the proceeds to plant a forest in Israel in the names of American officials.

In a message to the gathering, President Kennedy said: "You honour yourselves as you honour the Vice-President."

Vice-President Johnson then declared that "for the people of the Middle East the margin of bare survival was too narrow to make tolerable their maintenance, owing to the costly burden of the arms race."

The Kennedy Administration, he said, was seeking "peace with social justice, freedom of peoples, mutual accord and trust between nations" everywhere. "This administration," he emphasized, "will work for peace in the Middle East as it has worked for progress in Africa, for social justice in Latin America, for freedom in Asia, for strength and accord in Europe and for a climate of mutual trust with the Soviet Union.

RUSSIAN BOOK ATTACKS JUDAISM

LONDON, (JCNS) — The Soviet Academy of Sciences has brought out a paper-backed pocket-book against Judaism in its popular science series. It is called "The reactionary nature of Judaism, a short survey of the origins and class character of the Jewish Religion". It is by I. M. Shakhnovich, (a Jewish writer) who has published a number of anti-religious Jewish studies during the past 35 years.

CALLS IT WICKED

The purpose of the book, which has been issued in an edition of 17,000, is to show "the fight waged against Judaism by progressive people in the past and expose the reactionary character of Jewry in the U.S.S.R. and capitalist countries unmasking Jewish bourgeois clerical-nationalists and Zionists".

Unlike propaganda against Christianity or Islam, the study depicts the religion and its practitioners as absolutely reactionary and wicked, without describing any progressive aspects, trends or groups whatsoever. For example, it mentions several rabbis in the U.S.A. who defended slavery during the nineteenth century, but ignores those in the north who opposed it.

The book is garnished extensively with quotations from Western sources, mainly designed to prove that Judaism is anti-Communist and losing its hold over "the masses".

MENTIONS DISRAELI

The writer, who shows the customary scant respect for facts, confuses Conservative, Liberal, Reform and Progressive, and makes Van Wyck Brooks, who is not a Jew, a rabbi. He even accuses Ben-Gurion and his colleagues of being clericalists' mirabile dictu'.

One quotation on Anglo-Jewry will have to suffice. "Liberal and Conservative Jewish organisations carried on a joint struggle against the working-class movement. Lord Beaconsfield, in a Parliamentary speech, showed that Judaism, like Christianty, upholds monarchy and private property....

"The London Synagogue Council forbade its members to join parties organised against the legal authority of the State. The Jewish clericalists infiltrated workers' organisations in order to fight the revolutionary movement. The banker, Lord Montagu, President of the Federation of Synagogues, cunningly contrived to be President of the Jewish workers' club".

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